

a meeting at
s the oldest
ing the first
d continuing
ave two con-

McComb, the
great people
n. He has a
who made ex-
service. The
er to help in
g year.
pleasure in
them.

ANGLEY.



ER
ge
R
NTS
ONS
QUE

r Skin
a Soap
Talcum

where, Samples
V. Malden, Mass.

ives
vate

not a

so can-
re con-
of Na-
quid is
to keep
d mov-
e Nujol
s natu-
secures
ments
thod—
today.

ol
KATIVE

in charge of
N. S. C.

t., New York
st Pine Blvd.,
I Bank Bldg.,
Atlanta, Ga
re Ave.,

3044

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., September 20, 1923

NEW SERIES
VOLUME XXV, No. 38

Be sure to read the last page of the Record this week. It has an interesting announcement.

Dr. Howard L. Weeks, once pastor in Vicksburg, has recently accepted a call to Watts Street, Durham, N. C.

After remarkably successful service at Columbia Pastor W. R. Cooper resigns to go to Blue Mountain, where his opportunities are unlimited. We publish a more extended notice elsewhere.

Pastor S. W. Sproles of Rayville, La., brought his wife to the Baptist Hospital where a serious operation was found necessary. We are glad to know that she is improving nicely and has returned home.

Brother A. B. Weathersby, who recently went from Mississippi to Texas, reports a good meeting in his church at Annona where he himself preached. There were thirteen baptized, five of them fathers and mothers.

The committees on programs for the State Convention and the Pastors' Conference to be held at Corinth are already at work and will soon make announcements. Everybody get ready to go to Corinth, and let everybody ask the Lord to be with us in power.

The posters have been sent out for use in the campaign for The Baptist Record which the B. Y. P. U. is making for subscriptions. Be sure to put them up in your church, and be sure to give your subscription. The pastor of course will help the young people.

Dearly beloved, if you receive a bundle of Baptist Records just before the meeting of your association, take them along to the association and distribute them to the people who don't get it. Give them a chance; and say a good word for your paper. Don't forget; that's why they are sent to you.

A preacher from North Carolina, from whose city more tobacco is shipped than any other place in the world, has been a regular user of tobacco. But coming over from Europe recently he was so disgusted with the women smoking on the ship that he threw his tobacco in the ocean and quit for keeps. He said his children would never catch him at it again.

Rev. Jas. A. Chapman of Smithdale has resigned his work to take effect in December, and is available for work in town or a group of country churches. He has lived in Mars Hill community for twelve years and was pastor at Meadville and Bude for two years. He is an alumnus of Mississippi College and has done effective and acceptable work.

Dr. W. W. Hamilton of St. Charles Avenue Baptist Church, New Orleans, writes: "Young women who are expecting to attend school at Sophie Newcomb College in New Orleans are requested to write to Mrs. T. B. Sellers, 7808 Elm Street, teacher of the Fidelis class at St. Charles Avenue Baptist Church. If they will notify Mrs. Sellers of their train and time of arrival they will be met with automobiles and taken to the college or to their homes."

Rev. P. B. Coleman goes from Montpelier to Mantee.

Amory church is without a pastor. Any one with information to give may write to J. C. Cheek, Chairman Board of Deacons.

Rev. G. W. Riley of Clinton helped Rev. H. C. Joyner in a meeting at Smyrna, and is now with Rev. J. H. Lane in a meeting at Central Church, McComb City.

Pastor E. L. Wesson and wife of Holly Springs have both been in poor health but are now better. He rejoices that the work prospers and the building is begun. The State Board is helping, but other help is needed and will be greatly appreciated.

The popular song, "My Old Kentucky Home", was written by Stephen Collins Foster when he was on his honeymoon. It was composed in the old Rowan house at Bardstown, Kentucky, where he and his bride were stopping for a time. On the last Fourth of July this old house was dedicated as a State shrine.—Ex.

Here's our bouquet to Mrs. Peelman, the secretary of woman's work in Florida. She was the only lady in a group of six returning from Stockholm to New York, through Germany, Belgium, France and England. She kept up with the procession, never being late or causing any delay, and never complaining of being tired. Her work in Florida will always be of more interest to us because of this association.

Now that we are sufficiently past the state election, perhaps it would not be out of order to say that the governor-elect who comes into office next January has been a prominent and influential Baptist layman for a number of years, being an active member of the First Church, Columbus. He is an alumnus of Mississippi College, a regular attendant on the Baptist State Convention, and genuinely interested in all the work. He was formerly State Superintendent of Education, doing most efficient work, and for many years President of Mississippi State College for Women at Columbus. This is not news to anybody in Mississippi, but simply to felicitate ourselves that it is "as well with us as it is".

Sunday it was our privilege to attend a session of Mount Pisgah Association. This body is composed of about 25 churches in Scott, Newton and Neshoba counties. There was about an acre of people present, many of whom could not or would not go in the house. Brother W. L. Collins preached a good sermon in the church and Brother L. D. Bassett did the same in the school house. This is a great social gathering, most of whose churches last year reported nothing for most of the mission objects. The subject of Sunday Schools was discussed in the afternoon. A majority of the churches have Sunday Schools, but only ten of the people in the house held up their hands as attending Sunday School regularly. These people are sound in the faith, and their preachers are godly men, but there is great need of the churches finding their places in the kingdom work. Brother Rainer is moderator, and Ephesus church furnished genuine Christian hospitality.

Glad to welcome Brother O. U. Sullivan, who returns to Mississippi from Seminary Hill, locating at Neely.

Brother Lummis was ordained to the ministry by the Clinton church August 29th. He is a very promising student in Mississippi College.

Dr. E. V. Baldy of Hartsville, S. C., becomes President of Judson College, Alabama, succeeding Dr. Bomar, whose resignation was accepted with regret.

Dr. E. M. Poteat, former President of Furman University in South Carolina, accepts the chair of Philosophy and Ethics in the Baptist College in Shanghai, China.

James Asa White, a Mississippian who has been General Secretary of the American B. Y. P. U. with headquarters in Chicago, becomes the president of Colorado Woman's College.

Because bull-bats are great destroyers of insects they are protected by state and federal laws. There is a fine imposed of \$50.00 by federal law for every one killed. It is exceedingly foolish as well as illegal to destroy them.

Brother E. H. Owen finds his work in Kendall, Oklahoma, pleasant and prosperous. He says it's the greatest place in the world for hard work. His church has a big building program on hand. His home is happier for the coming of a baby daughter.

There were large crowds at the meeting at Goodhope church where C. S. Moulder assisted his father, preaching with power. Not many people out of the church, but there was a good revival and one was baptized. The last day seven agreed to tithe. This is the church where Brother D. W. Moulder was ordained 26 years ago.

At Johnstown, Penn., the mayor has ordered all negroes to leave the city who have been there for less than seven years. This seems a high-handed and wholesale way of getting rid of trouble. Why not punish the guilty and protect the innocent? His defense is that a number of policemen have been recently killed by bad negroes.

Rev. G. W. Riley of Clinton is in a promising meeting with Central Church, McComb City, Rev. J. H. Lane, pastor. He is conducting a series of Bible studies—"Stack-Pole Bible Readings", on Faith, Prayer, the Holy Spirit, the Blood, What Baptists Believe, etc. The people are bringing their Bibles and taking great interest in the Bible studies. Notwithstanding the rains and other hindrances, interest grows at each service.

The Western Christian Advocate, a Methodist paper, tells of a Catholic priest who entered in disguise into a hospital in Cincinnati and undertook forcibly to sprinkle a baby of a woman who protested and screamed until the nurse drove the priest from the room. He represented that the father of the child had sent him there for the purpose, but the father declares he had told him to stay away from there. But why should Methodists make a racket over this incident? Are they not sprinkling babies without their consent whenever they can, and sometimes against the protest of the little children themselves?

TEACHING—A DIVINELY APPOINTED TASK

Text: First Cor. 12:28

By W. A. Sullivan, Drew, Miss.

(Sermon preached before First Baptist Church, Drew, Miss., September 9, 1923. Submitted to The Baptist Record for publication by request of the church.)

Nothing is more clearly taught in the New Testament than that God has given to every member of the body of Christ, the church, a definite work to do. (See Romans 12:4-8; First Cor. 12:4-28; and Eph. 4:8-16.)

With these scriptures before us, the truth of several remarks is self-evident:

1. God has a definite work in every church for every member thereof. One is wholly unsuited for any other work than that which God has for him.

2. A church is edified, built up, only in proportion as each member, having sought the guidance of the Holy Spirit, finds his particular place and task, and devotes himself to definite service.

3. One who undertakes to do a work which, in the plan of God another should do, and for which one is unsuited, makes a fatal mistake, is doomed to utter failure, and will be a disappointment to God, to himself, and to all concerned.

These statements have direct reference to the work of the Sunday School Teacher.

I

The work of teaching is a Divinely appointed work. "God hath set some in the church . . . teachers" (First Cor. 12:28). Again, "He gave some to be . . . teachers" (Eph. 4:11). If we may understand the plain statement scripture, Paul means here that the work of teaching is just as much a divine calling as the work of the evangelist, or that of the pastor. A church, therefore, should exercise just as great care in electing teachers for the Sunday School as is exercised in electing a pastor.

II

Since the work of teaching is a Divinely appointed work, I urge upon you who are now teaching in the Sunday School, and upon those who may hereafter consider doing so, the following questions:

1. Have you gone to God in earnest prayer, seeking to know His will for your life? If not you surely are not regarding your work at all as you should. It is a great mistake, which may result in fatal consequences, to undertake to teach a Sunday School class, or to perform any other service in a church, simply to accommodate the pastor, superintendent, or others. The responsibility is too great. There is too much involved to trifle with so important a matter.

2. Do you purpose in your heart to do what you reasonably can to prepare yourself to be a better teacher? If so God be thanked for you. If not you ought not to occupy the position of teacher in the Sunday School. To be satisfied with anything less than the best we can do is dishonoring to God and hurtful to all the interests of His Cause.

3. Do you purpose in your heart to make the work of teaching your class a matter of supreme importance; to diligently and carefully prepare each lesson, if not providentially hindered; and to seek to go before your class with the burning conviction in your heart that you stand before that class dealing with God's truth and immortal souls? Indeed this is a high standard. But any other standard is unworthy of one who would be a teacher in the church of the living God. I press this question upon your conscience before God!

4. Do you purpose to leave out of your life any habits and pleasures which may be questionable? If so, saints and angels praise God for you. If not my brother, or sister, you are not yet consecrated enough for God to use you. In my judgment the Sunday School superintendent, or Sunday School teacher, should live a life before his Sunday School, or class, such as the pastor must live before the church. Ah, brother, if you love the Lord and His Cause, do not practice something, which, if your pastor were to do,

would lower him in your confidence and esteem. God and the world have no lower standard for your life than the standard which you have set for your pastor,—and your pastor's wife and children. Whether you are a teacher or not, if you are a member of this church I charge you in the sight of God, and the world, and the judgment day, that you behave yourself as becomingly as you expect your pastor and his family to behave themselves.

III

One should undertake to teach only after much prayer and earnest seeking to know God's will in the matter, because of the tremendous responsibility resting on the teacher. In James 3:1 we read, "Be not many of you teachers, my brethren, knowing that we shall receive the heavier judgment."

At once arises the question, What did James mean by "shall receive heavier judgment"? In the Greek New Testament, some form of the phrase "to receive judgment" occurs four times. (See Mk. 12:40; Luke 20:47; Rom. 13:2; and Jas. 3:1.) In Mark and Luke the phrase is used in the same connection. Jesus said of some of the scribes and pharisees, "they devour widow's houses, and for a pretense make long prayers; these shall receive the greater judgment."

In Romans 13:1-2, Paul is exhorting his readers to be obedient to civil authority. He says, "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. And they that resist shall receive to themselves judgment."

In James 3:1 we have the reference to teachers: "Be not many of you teachers, knowing that we shall receive the heavier judgment". In the first three passages the "judgment" to be received certainly refers to the judgment of God. Evidently also the "judgment" referred to in Jas. 3:1 is the "judgment" of God. "But to say that it is God's judgment is not to say that it is eternal damnation. There are many ways in which God's condemnation is expressed and executed". (The Expositor's Greek Testament.) In trying to understand what James means we may be sure that he has in view the great responsibility which rests on the teacher. The Sunday School teacher's responsibility is at least three-fold:

1. First of all the Sunday School teacher is responsible for his promise to discharge his duties as a teacher. The obligation is sacred. Yet how often, with no reason at all, some teachers are habitually late in meeting their classes. What is more deplorable still sometimes a teacher will go before his class without having made any preparation for presenting God's message to his class. Unless a teacher is willing to be prompt, punctual, and prepared, that teacher is liable to the judgment of God.

2. The Sunday School teacher is largely responsible for the instruction of the members of his class in Bible truth. In too many homes the Bible is seldom read at all. Too many parents have left the religious instruction of their children to the Sunday School. Moreover we are in a fair way to rear a generation of non-church goers. Something is radically wrong with our Sunday Schools where a vast majority of the Sunday School attendants from the senior department down habitually decline to remain for the preaching service. The fact that in many homes there is seldom any religious instruction; and the further fact that many who attend the Sunday School classes seldom attend the preaching services, leave to many of our boys and girls only one source of religious instruction—the Sunday School teacher. Therefore how great the importance of a teacher being a really Divinely appointed teacher! How tremendous becomes the responsibility of the Sunday School teacher!!

3. In the third place the Sunday School teacher is responsible to God for what he may, or may not teach the class. Let the teacher remember that he is dealing with God's eternal truth. The teacher dare not pervert the teachings of God's

word. God will hold the preacher to strict accountability for what he preaches. The same is none the less true of the Sunday School teacher. We preachers and teachers must meet God in judgment as to how we handle His word.

IV

There is no evading our responsibility to God for whatever task He may have for us. Some one may say, "Since the standard is so high, and since the responsibility of the teacher is so momentous, I will not try to teach". Well, my brother, you may not take that attitude. Your church needs teachers. "God hath set some in the church, teachers". "He gave some to be teachers". If teaching is the particular work which you should do in your church, you cannot shift nor evade your responsibility. The man who received but one talent was held to strict accountability for his stewardship. He said that he was afraid, and therefore went and buried his talent. For this he was condemned as wicked and slothful, and cast out into the dark. God will surely hold us to strict accountability for whatever work He may have called us.

V

Now the question may arise in the mind of some one: "How may I know whether God would have me teach?" If you are seeking an answer to that question, the following may be helpful:

1. Bring yourself to surrender to God's will in the matter. Let your surrender be such that you can say, "Lord, what wouldst thou have me to do about it? Lord, if thou wouldst have me teach, here I am. Use me. But Lord, if teaching is not the work which thou wouldst have me do, forbid that I should try to do it".

2. After thus surrendering to God's will, examine your heart and see whether you have a desire to teach, coupled with a willingness to do what you reasonably can to prepare yourself for that work. If after surrender to God, you find in your heart a desire to teach, along with a willingness to make any reasonable sacrifice that you may fit yourself for the work, I would not hesitate to say that God is calling you to the high position of teacher of His word.

3. In the third place I would suggest that after having surrendered to the will of God, you may not be conscious of any desire to teach. If not examine your conscience to see whether you have the "feeling" that it is your duty to teach. After having surrendered to God, there is no surer indication that one ought to do a thing than the imperative call of duty to do that thing. Happy indeed the teacher who has come to his task by way of earnest prayer, and who teaches with a love for the work, and with the consciousness that he is answering the call of a God-given duty.

I give it as my mature judgment that if you have surrendered yourself to God's will; if you have asked Him whether he would have you teach or not; and yet if you neither have the desire, or inclination to teach, nor the sense of duty that you ought to teach—I give it as my settled conviction, I say, that you ought to decline to teach a Sunday School class.

While I have given this as a suggestion by which one may answer the question, "Is God calling me to be a Sunday School teacher?" I think it is the safest, surest way by which one may arrive at the correct answer to the still greater question, "What shall I do with my life?" God has a will as touching our lives. He has a place, and a plan, and a task for each one of us. What is His place, His will, His plan, His task for us? Let us first surrender to His will. Let us say as did the boy, Samuel, "speak Lord, thy servant heareth". Or with Isaiah, "Here am I; Lord, send me". Or with Saul of Tarsus when he met the risen Jesus of Nazareth near Damascus, "Lord, what wouldst thou have me to do?" Then let us listen to our hearts for the call of inclination, or desire. Let us listen, too, to the imperative call of duty. As certainly as God lives we may know His will in the smallest things as well as in the largest things of life.

SEEING, HEARING AND FEELING IN GERMANY

By W. Y. Quisenberry

In coming from Stockholm to Berlin we came through some of the most marvelously developed farm lands that I have ever seen, or ever expect to see; for hundreds of miles on either side of the road the farms were literally burdened with ripening wheat, oats, rye, clover and sugar beets. There were acres upon acres of Irish potatoes. The grain was being harvested largely by hand, and in the fields were perhaps more women than men, many of them bare-footed. There seemed to be few horses; women and old men, in some cases, were pulling the carts. Quite a number of times a two horse wagon had only one horse hitched by the side of the pole (not in shafts). In several cases women were pulling and shoving the carts; in one case a woman and a dog were pulling a cart loaded with wood, another such case was a woman and a dog drawing milk cans.

Much of the ripening grain seemed to be going to waste for lack of harvesters. I saw few milch cows, but they were of the finest breeds, chiefly Holsteins. These farms were scientifically drained and terraced, and not once did I see a gully or "gall". There were no fences, but along the roads were set out fruit trees, cherries, pears, plums, apples and peaches; the fruit from these trees is free to all travelers, but none for sale.

The people live in villages or cities; I saw very few country homes as with us in the United States. Germany has re-forested her timber lands. What will our Southland be when farmed with the same skill and efficiency as Germany? If our Southern farmers could only know the wisdom of intensive and diversified, rather than the extensive and one crop system, they would have more money and more time for culture, religion and other pleasures.

But notwithstanding all this evidence of prosperity in the country, when you touch the cities, especially Berlin, there is every evidence to be seen and felt of depression and dispondency and almost despair. In Berlin with her 5,000,000 you see many buildings, apparently begun before the war, unfinished, with the scaffolding and lumber unpainted and rotting. Many of the great stores were closed with the show windows empty. Many of the people on the streets were poorly clad, many hatless, and a large number of girls in their teens without hose or shoes.

I spent Sunday, the 26th of July, in Berlin. We attended the Baptist church over which Pastor Rockchieso presides. The building was crowded, some standing even in the galleries. The music was very soulful, apparently every one singing except in two special songs by the choir. In the audience were many brethren and sisters returning from the Stockholm Conference. Short addresses were made by quite a number of leaders from North and South and from Poland and Russia. No one could detect from the spirit of fellowship and unity in this service that there had ever been a World War. It is marvelous how the new life in Christ Jesus makes oneness of different nationalities. I am more thoroughly convinced than ever that there is no other hope for the ills of the earth than the gospel of the atoning blood of Jesus Christ, the Son of God and Son of Man. If all of us who are Christians could realize the wisdom of giving our time and strength and energy and thought and love to giving the gospel to the nations, this would soon in itself destroy the war spirit and hence bring about the demand for disarmament both by sea, land and air; this would also solve the problem of capital and labor, and very many of the social problems.

The highest yearning of my heart thus far in seeing, hearing and feeling is that there should be a real, genuine revival of consecration of those of us who are saved, in order that the seething multitudes may see Christ manifest in the flesh. Europe as I have thus far seen it is largely Christian in name, but its fruitage in daily life and actions is heartrending. Again would I like

to appeal to my fellow Christians in America not to receive into the church those who do not give evidence of fruits meet for repentance. If we take the unsaved into our churches in America, in another generation we will be duplicating the present Christianity of Europe.

Mr. and Mrs. J. L. Blankenship of Dallas, Texas, noted gospel singers, will be with Brother Mayfield in his meeting at McComb the week beginning September 16th. They are already engaged for another meeting or two before returning to Texas, but they will remain in Mississippi until the middle of November. There is a great demand for these singers and they will be open for two or three meetings during their stay with us. Dr. W. A. Hewitt, of the First Church, Jackson, is personally acquainted with them and he highly recommends them to any place desiring the services of the very best type of evangelistic singers. Mr. Blankenship sings baritone and conducts the singing, while Mrs. Blankenship is a soloist and pianist.

THE BAPTIST CONCEPTION OF RELIGIOUS LIBERTY

By President E. Y. Mullins, D.D., LL.D.

Louisville, Kentucky, U. S. A.

Address at Baptist World Alliance, Stockholm, Sweden, 1923

There are three great discoveries made by every human soul which grows normally to maturity. First, it discovers the world. To the babe the world is a part of itself. Even our own mothers are at first a mere patch of moving color and a soothing sound. But when the babe tries to pluck the flame of a candle and burns its hand, or bumps its head on the floor, it makes the first great discovery. It discovers that the world is different from itself. The self and the world become henceforth great realities. Later when the moral nature awakes the soul discovers God, the greatest of all realities. When a human soul discovers God, the foundation for religious liberty is laid.

Men have wandered from the path of duty, civilization has gone astray, because these three realities, the self, the world and God, have not been properly related. The human problem has been how to relate personality to society, the individual life to the corporate life. But how to relate man to God comes first. It is the key to all problems. The quest for economic liberty, intellectual liberty, civil liberty, all go back to religious liberty as the root.

Look for a moment, then, at the bases of religious liberty. Religious liberty rests upon man's original creation in God's image. The purpose of God in creation did not appear until the dust stood erect in the form of man, as a free and self-determining being. Man as a person created in God's image, free and spiritual, competent to deal directly with God, with an upward look, an endless discontent with the finite and temporal, a passionate yearning for the infinite and eternal; man, endowed with a conscience ringing in the soul like an alarm clock bell against wrong doing; man, with a will of his own which he can misuse and bring on moral ruin, but which he can surrender to God; man, with an intellect hungering for infinite truth and eternally discontented; man with a heart which no earthly object can satisfy; man, self-willed and sinful and then penitent and believing, redeemed by the power of Jesus Christ, Redeemer and Lord; man, re-created in the divine image, with the witness of the Spirit in his soul, telling him of his eternal destiny; man, as a child of God seeking to walk worthily of his calling, and heir of all the ages—this is the being and these the endowments which demand that great boon which we call religious liberty.

As Baptists understand it, religious liberty excludes certain things and implies certain other things. It implies certain rights and along with these involves certain duties and privileges. Let us look at these in order.

First, religious liberty excludes a number of things. It excludes, for one thing, state authority in religion. The state depends on the use of force. Religion is moral and spiritual. The state uses coercion. Religion appeals only to freedom. The state deals with evil-doers. Religion seeks to produce righteous men and women. The state represses crime. Religion develops character.

Again, religious liberty excludes the principles of toleration in religion. To put the power and prestige of the state behind one form of religion and merely tolerate others is not religious liberty. It is religious coercion. God has not given the state any power to compel men in religion. Equal rights to all and special privileges to none is the true ideal.

Religious liberty excludes the right of the state to impose taxes for the support of one form of religion against the conscience of the people. All honor to the heroes of passive resistance who refuse to pay an obnoxious tax, which the state has no right to impose. A free church in a free state is the goal we should seek.

Again, religious liberty excludes the imposition of religious creeds by ecclesiastical authority. Confessions of faith by individuals or groups of men voluntarily framed and set forth as containing the essentials of what men believe to be the Gospel, are all right. They are merely one way of witnessing to the truth. But when they are laid upon men's consciences by ecclesiastical command, or by a form of human authority, they become a shadow between the soul and God, an intolerable yoke, an impertinence and a tyranny.

Religious liberty excludes centralized ecclesiastical government. Men, redeemed by Christ, regenerated by his Spirit, born of divine power and grace, are capable of dealing directly with God. Each one has a right to a voice in religious affairs. God speaks directly to men. Even the humblest believer may be a channel of the highest divine wisdom. Democracy, or self-government in the church, is the New Testament ideal. All believers are entitled to equal privileges in the church.

Religious liberty excludes priestly mediators and sacramental power of salvation. We have one priest, Jesus Christ, our great High Priest. All believers are priests entering into the most Holy Place. God's grace flows freely and directly to all who have faith and respond to His call. God has not limited the gift of His grace to any particular human channel. No group of men has any monopoly of God's grace, to withhold or bestow it upon their own conditions. God's grace is direct. It is his free gift. "Let us come boldly to the throne of grace" is the injunction of the sacred writer.

Religious liberty excludes infant baptism. Baptists refuse to treat the infant as a thing. We treat it as a potential person. We recognize its will, its intelligence, its freedom. We will not rob it of the joy of conscious obedience in baptism. Proxy faith is a counterfeit faith. The New Testament recognizes only personal faith. Train the growing child for God. Lead it to Christ. As the living flower at your feet requires the forces of the boundless universe to mould and shape it, so does the child require an infinite spiritual universe. As the flower needs the power of gravitation which grips all the system, the sunlight that travels ninety millions of miles to paint its petals, the mysterious and wonderful power of electricity, and the complicated water system of the planet, to mould and shape it, so also the child needs God's infinite truth, his boundless love, his immeasurable power and his unspeakable grace to regenerate and mould the child into Christ's image. Religious liberty requires that we let the child, as it grows up, learn the truth for itself, repent and believe for itself, obey Christ for itself, be baptized for itself, rejoice and struggle and grow for itself. To deny it these things is to rob it of its religious rights.

Consider next what religious liberty implies. First of all, religious liberty implies the greatest of human rights. Let us glance at some of these

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD
BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

LAFAYETTE COUNTY ASSOCIATION

Like some others this body has had several different names, but Brother W. L. Hargis said the meeting this year was the best in attendance he had ever seen. And it was good in every way. Union Church is a new body but they entertained it as good as the best. I have never seen a body get down to business quicker. There was no election of officers the first day and no mention of it. There was no bothering with letters, but a committee on digest appointed as well as a number of other committees. The old officers went right to work, Brother A. J. Wilds as moderator and Brother Roy Brigrance as clerk.

A program had been prepared, was adopted and copies of it distributed. There are about twenty churches and they seemed to be all represented. The association sermon was to be at night, and the report of missions was read at the morning session. They have a way of working the visitors so that they may feel at home. Hence the editor was drafted for an address on missions. In the afternoon the discussion was continued and drew the fire from all round the circle. Brother W. M. Taylor, who read the report, made a talk and a Falstaff was the cause of a number of talks by others. There were reports from many churches in the county, particularly as to the Sunday School work. The W. M. U. and Laymen's work and Publications came in for their share of attention. The B. Y. P. U. of Oxford gave a pageant which forcefully emphasized stewardship. We have heard a discussion as to which is the biggest ant in the world, in which the elephant seemed to be the winner. But I am inclined to think the pageant carried off the palm here. Good speeches were also made by Judges Russell and Kimbrough of the University. Everybody was looking forward to the next day as better still, but the writer had to move on to another association.

COLDWATER ASSOCIATION

This body once covered four or five counties, but now that churches have multiplied and intensive cultivation is the slogan, it is confined to DeSoto county. This year's meeting was at Center Hill in the northeast corner of the county, only a quarter of a mile from the Tennessee line and not much further from Marshall county. There was a good attendance, and abundant life in the old body. The same officers were re-elected, Rev. J. L. Price moderator, Brother Barnett clerk, and Brother Dockery treasurer. The thing was done so quickly that we were ahead of time, and they asked the editor to tell them something about the Baptist World Alliance, which he did for twenty minutes.

Then came the sermon by Pastor Roth of Hernando which was well thought out and forcefully presented, on Christ as the foundation. The text was, "Other foundation can no man lay". The afternoon was taken up with discussion of missions and social service. The latter elicited a number of interesting speeches on the hospital work, prohibition and law enforcement from Brethren Eoff, Gooch, Dockery, Dr. Emerson and

others. Brother Gooch read the report on missions and called on the editor for a few feeble remarks which we gave to the best of our ability. To him it was a good meeting because he met old friends of former years, and the church was one of which his father had been pastor. We found also a bunch of brethren we had known in Lincoln county, who moved away from the boll weevil only to be overtaken. They are evidently in good favor, as one of them is moderator and another is clerk. The community furnished a great dinner on the ground, and all were looking for a good meeting the second day.

STONE CUT WITHOUT HANDS

On my recent visit to Europe I saw more stones cut out by men's hands into statuary or pillars than ever before. Among the pillars of stone, the most magnificent and impressive was an immense column brought to the British museum from the Temple of Diana at Ephesus. It consisted of a number of fragments, which even in their ruin surpassed anything of the kind I had seen in the cathedrals. The size of it seemed to be beyond anything else, the color and texture of the stone were beautiful and the workmanship was perfect. As one looked at these pieces of the great pillars he is not surprised that this Temple of Diana was one of the seven wonders of the world. Even the ruins are an inspiration.

But they are ruins! the mere fragments of a magnificence which was the admiration of the world, and whose peril could raise a riot for hours in the streets of Ephesus. How comes it that the temple is in ruins and these fragments are preserved in the British Museum as a mere memory of ancient art? The answer is found in the dream which Daniel interpreted. The King of Babylon, the representative of pagan might and magnificence, saw the image of a man with the head of gold, the arms of silver, the legs of iron, the embodiment of this world's power. He saw it struck by a stone from the mountain, cut out without hands, until it was demolished and scattered to the four winds.

As we looked on these pieces of stone, we saw the realization of the dream. These fragments are the witness of the truth of prophecy and the power of the gospel truth. The British museum is full of such testimony. Room after room is occupied with the actual remains in stone of civilizations that are gone. There's hardly a land that has not made its contribution. Even the coffins and dust of kings and priests are here and their mummies and other remains are silent witnesses of principalities and powers that have been brought to naught. The museums of Europe are resplendent with crowns and scepters that have fallen from heads and hands before which many trembled. But the stone cut from the mountain has put them into the discard. I listened till I was nauseated to the story of kings and emperors who have passed away. I saw the armor they wore, their clothes, their beds, their swords and all their furnishings. But the kings who wore them have gone and in most cases their very kingdoms have perished. The kingdom of the world shall become the kingdom of our Lord and his Christ.

WHAT SHALL I DO?

Twice this question is asked in the Bible, but with quite a difference in the meaning and the circumstance. Once at Paul's conversion he asks the question, "What shall I do, Lord", (American Revision). Again in the parable of the shrewd steward in Luke 16 the man who was about to lose his job and be called to account, said within himself, "What shall I do?"

You will notice that in the first place the question is addressed to Jesus. In the other case the steward is talking to himself. Also in the first case Paul is no longer hostile or even confused. He has made the surrender to Jesus and puts himself trustfully and obediently at his service; simply saying, "What shall I do, Lord." But in

the other case the steward is confused and bothered. He is wondering what he is to do and what is to become of him.

It seems that a man may take his choice of which one of these situations he will find himself in; whether he asks the question submissively of Jesus, or will have to ask it in confusion of himself. The man who willingly puts himself at the disposal of Jesus, looking only to know what the Lord wants him to do, and obediently taking up the will of God, this man is not apt to have to worry his own mind and torture himself with the question, "What shall I do?"

Wonder if you have heard anybody saying lately, "What in the world am I going to do?" Or have you thought it in yourself? Or have you heard someone say, "I don't know what the farmers are going to do?" Or I don't know what the people are going to do. How in the world are we going to live? How are people going to pay their debts or their taxes? This does sometimes come to be a serious question, and distressing.

But had it occurred to you that if we had asked at the beginning of the year, "What shall I do, Lord?" we should not have to ask ourselves that question at the end of the year? Maybe it is not too late now to submit ourselves, our plans, our substance to the Lord and put them at his disposal and subject to his command. We cannot too soon learn the need of asking him, "What shall I do, Lord?"

The Commercial Appeal reports that two alumni of the University of Mississippi departed from here today for the Baptist Theological Seminary

Judges Russell and Kimbrough, members of the University Law Faculty, say they are expecting a larger opening this session than for many years, as "hard times" seems to send people to school.

A belligerent party in Spain, imitating the example of Mussolini in Italy, has recently taken charge of the government. The national spirit seems to be coming back in most countries and putting the international communists and junkers alike to the rear.

Brother James Spikes assisted Pastor J. W. Eidson in a good meeting at Spring Hill, Calhoun county. There were eight baptized, two restored and the church greatly revived. They are going to build a house worthy of this great church, led by a noble pastor.

Dr. W. B. Riley of First Baptist Church, Minneapolis, Minn., will be at Central Baptist Church, Memphis, October 3rd to 12th, inclusive, for a revival meeting. Meetings will be held every week-day from 12:00 to 1:00 P. M. and 7:30 P. M. Selections by the Central Male Quartet every night.

Dr. Cox extends a very cordial invitation to visitors from outside Memphis to attend these meetings.

at Louisville, Ky., where they will begin their candidacy for the ministry. They are W. S. Smith and William Murray Taylor. Both were last year students of Ole Miss.

Mr. Smith is an alumnus of the University of Mississippi law school, and has been taking work leading to the literary degree in this institution. Last session he was a member of the junior literary class. Mr. Smith has been prominent in campus circles, having participated in many of the leading university student activities. Last session he was leader of the Y. M. C. A. Flying Squadron, an intercollegiate debater, president of the Latin Club and president-elect of the local chapter of the Alpha Phi Epsilon Honorary Literary Society.

Mr. Taylor last session received his baccalaureate degree from Ole Miss. For many years he has been prominent in Sunday School work in the First Baptist Church of Oxford. Last session he figured very prominently in the Y. M. C. A. work on the campus, being one of the leaders of the flying squadron and cabinet man in charge of boys' work in the city of Oxford.

ORDINATION

On Sunday, August 26th, Reverend J. L. McMillan, an Attorney at Law of Carthage, Mississippi, was ordained to the full ministry of the gospel. The ordaining council consisted of Reverend W. M. Parker, G. B. Smalley, R. B. Gunter, and Professor W. E. Martin, a visiting deacon from Longview Baptist Church, H. C. Kemp, deacon from Center Hill Baptist Church and Brother M. M. Keith, Editor of the Carthaginian and deacon of the Carthage Church. Brother McMillan stood a very creditable examination. The ordination sermon was preached by R. B. Gunter, Corresponding Secretary of the State Mission Board.

Brother McMillan does not know where his work will be. He has already had several solicitations and has preached several times. He is very studious and well posted on the Baptist doctrines. He leaves a law practice which was paying him better than any pastorate in Mississippi is paying. There is no doubt but what he is making a great sacrifice. He said he did not know how hard his work might be, but that he felt confident that it would not be harder than Paul's work was. We have been informed that his sermons are very interesting, logical, full of thought and scriptural. R. B. GUNTER.

SCATTER THEM BY THE HUNDRED THOUSAND

By T. T. Martin, Evangelist

The Baptist Sunday School Board of Nashville, Tennessee, have just issued FOR FREE DISTRIBUTION two booklets:

First, President E. Y. Mullins' opening address at the Southern Baptist Convention in Kansas City;

Second, the great address on "The Bible and Science" delivered by Pastor George W. McDaniel of the First Baptist Church, Richmond, Va., before Meredith College, North Carolina. A braver, nobler address has not been delivered in the South in ten years.

To those who realize the terrible, deadly curse of Evolution being taught in our schools, especially in our tax-supported schools, here is your opportunity—scatter these booklets like the leaves of the forest. They are free; send for them and get busy. Blue Mountain, Miss.

FROM BERLIN TO PARIS

This is a feat that quite a group of gentlemen undertook a few years ago unsuccessfully. It is done today with some difficulty. We had provided ourselves before leaving America with necessary papers, the passports bearing the signature of the Hon. Charles Evans Hughes, properly "vee-sayed" ornamented with our photographs and properly signed in our best handwriting two or three times over. These had been defaced in several countries where more or less starched officials seemed to think it helped matters to have their stamp on our papers. These had been brought into requisition repeatedly on the way, but never so often as on this particular jaunt from Berlin to Paris.

We were ready to shake the dust of Berlin from our coats, and start southwest. To make sure of a seat in the Flying Dutchman, some of us went to the first stopping place of the train to be the first in the train, for though we had reserved seats, we have learned from experience that possession is about ten points in law in Germany if you can hold it by force after you get it. We have learned to skeedaddle in the European style as soon as the train pulls in; for man or woman, if you want anything you must run and get it. So we got in on the ground floor, so to speak, and got seats for our party of fifteen, off for Cologne, which the Germans practicing economy spell Koln. Pronounce it if you can. If not ask "Dutchy". When we got to the second stop in Berlin, in poured the crowd, wildly looking for seats. Among those traversing the aisle

in vain looking for a place was a young woman who peeped in our door, and as I had had the experience of standing for five hours on my way to Berlin, I vowed that the next time I saw somebody in that fix I would make a place for him—or her, as it happened this time. So I invited her in. She brought enough baggage to set up a dry goods store, or style shop, more or less. But in she came baggage and all. I found that she and her baggage were going to a wedding in Poree. And she was from Hamburg. As she spoke Engglish, I asked her where she learned it. She said, "Well that's the limit. I have been insulted a good many times in Germany, but that's the worst yet. I was born and reared in New Orleans!" No, dear reader, I didn't kiss her, but just told her that I was glad to meet her, that I was from Mississippi. There were seven of us in this compartment, now grown to eight, and she soon made herself at home. She was perfectly willing to learn all about us, but for the first hour she would answer no questions about herself. Finding her very prudent about giving out information, I asked her who had taught her not to talk. Of course she said her father. But when she learned we were nearly all Baptist preachers she folded her hands most sanctimoniously and gave us her name. We recognized it as Jewish and she said she wanted to give us a two hours lecture on Germany and Germans; and she did. She had lived there for several years and had never known an honest man among them nor a decent woman. We had to discount her story of course, but she recited details of her experiences with them which were enough to start another war. Now that is the reason I have introduced you to her, that you may get one American woman's point of view. Her stories of cruelty we had to accept in a measure for we had seen something of it in a few days stay. That little restraint is put upon the social evil there is evidence plentiful and common. There is no land that does not need the pure gospel of Jesus Christ, Germany being conspicuously needy. I am glad to say that I availed myself of a good opportunity in an all day trip to preach to this young Jewish woman, and she listened very seriously, but like most Jews with whom I have spoken she had no sense of sin; because she has never had a vision of God. She showed genuine respect for the Christian faith of our group of men, and dubbed me "bishop" among the others, probably because I was the oldest.

Toward evening it began to be passed around that we were getting into the Ruhr Valley, which is the territory occupied by the French in an effort to make the Germans pay the indemnity. Towns are closer together here, and more people and trains are coming and going. This is called the industrial center and heart of Europe, the place where coal is mined and it is close to the iron mines. As you know this is the trouble area where everybody's nerves are on a strain and everybody afraid of what is going to happen. Even in America we had been told we might not get through here. In Stockholm the same and not until the last day we were in Berlin did the guide know whether we would be able to come this way, or to go around it and cross the Rhine further up. But we were finally told to go ahead.

When we came to the edge of this country a German officer first came through the train and demanded our passports. They seemed to satisfy him, though he appeared to have swallowed the east wind. We were told that he would search our baggage and let us take nothing out of Germany that we didn't bring in, but he did not. A little further on a French officer came through and he had to inquire about passports. He was easily satisfied when we told him we were Americans. Then after a bit an English officer came through and asked about passports, but was easily satisfied. The French control the country about Cologne, but the British control the city itself. Finally we got into Cologne between one and two o'clock at night. I hadn't slept much the night before, and only got four hours of sleep that

night, and didn't get into Paris till after midnight the next night. So I haven't been "slowing down" so much this week. We were called at six o'clock the next morning in our hotel at Cologne. Right here is a good place to say that traveling with a man is a good way to find him out. If he can be called out of bed after four hours of sleep and come to breakfast smiling, he's a good one. We had some who did and some who didn't. There are some people whose chief pleasure in life is growling, and they are never so happy as when they are miserable.

We got up early that we might see the Cathedral and a little of the city before leaving at ten o'clock. The Cathedral is said to be one of the most beautiful in Europe, though not one of the largest. It impressed me greatly by its immense towers, its massive walls and its forest of magnificent columns on the interior. Nobody could fail to feel a sense of awe as he looked upon them. We walked about to see the beautiful stained glass windows which are wonderful works of art, monuments of patience and evidence of genius in their conception. As we walked in there was in the midst of this magnificence a sign in several languages, "Beware of pickpockets". It was timely but not altogether effective, for the old beadle got several dimes out of that Baptist bunch. I watched the people come in (and I reckon some of them watched me) to see how they behaved. Some did just as I was doing, but others dipped or ducked as they entered a pew, some put their fingers in "holy water" and crossed themselves; others knelt at shrines. I walked about till a procession of people came in at a side door dressed in mother-hubbards. I couldn't tell whether they were men, women or boys or all three. They marched around and began chanting near the end of the church far from the entrance. The beadle, an old fellow dressed in a long red gown, with a black border around the bottom and carrying a long brass rod warned me that I was standing too close to the performance, so I backed off to the door of the church, watched and listened a while as the voices of the chanters rattled through the high vaulted roof and sounded as if they were broken into thousands of pieces. Then I went outside, walked round this immense pile of stone at the back of which I bought me a quart of cherries (no I didn't say sherry) for a nickle, rather 50,000 marks and went away satisfied. Soon I was on the train and on the second lap of my journey from Berlin to Paris. The rest of it was an interesting trip from ten in the morning till past midnight. But I can't tell everything. I can say truly that I heard many people say they were glad when they got out of that country, but I enjoyed every minute of it. In a few hours we crossed the border and were in Belgium. We began to see the effects of the war in a country overrun by the German army, though a few years of peace have blotted out most of it. We saw some forts, anti-aircraft guns, ruined houses, etc. We stopped two hours at Liege, passed through Charleroi where the first fighting occurred, passed up a beautiful valley. I have never seen better crops than are everywhere in Germany. In Belgium the towns are more numerous, but the land seems largely in pastures.

When we got to Belgium of course we had to show our passports again. It looked like about every half hour we were showing passports or tickets or getting baggage examined. Then when we came to the French border, it had all to be done over. And the baggage (some of it) had to be opened up and dug into.

The young lady who was on the way to the wedding in Paris objected to her clothes being touseled up—after the officer had gone. Half awake we dragged ourselves out of the coach when Paris was reached, and were in taxis on our way to the "Hotel Palais D'Orsay". And here I am sitting up late at night trying to get this ready for the mail. But O joy! I got three letters from home, one from my wife, one from the son who is holding down the editor's chair and one from Pastor Lovelace. Good night.

(Continued from page 3)

rights. The first is the right of direct access to God. No cloud, no shadow of human authority, should come between the soul and its God. The second is man's right to search for truth in religion. Jesus recognized this. He did not compel belief by divine authority. He so lived and taught the truth that men discovered his Messiahship for themselves. His revelations became their discoveries. "What do ye say that I am?" was His question. "Thou art the Christ the Son of the Living God", was their answer. He dawned upon them like a sunburst. They discovered His glory and were lifted to divine heights.

So also religious liberty implies the right of free utterance and propagation of truth. The evil powers of the world have ever sought to stifle men. Heroes have paved the way in the witness for the truth. Martin Luther is one of the greatest heroes of all time because at a supreme moment in the spiritual history of the race, with every earthly power arrayed against him, at the Diet of Worms he said: "Here I stand. I can do no otherwise. God help me."

Religious liberty implies the right of equal privilege in the church. There are no spiritual lords in the Christian religion, except the one Lord, Jesus Christ. Christ brings the common man to his rights. Under the old human systems, the church or the state was everything, the common man was nothing. The church or state was like the tree, enduring through the generations. Common men were like the leaves on the tree that fell to the ground and perished with the seasons. The state or church was like the ocean, enduring through the centuries; common men were like the waves rising and falling and disappearing forever. Christ says: "Let the common man speak. Give him a voice in your affairs. Let God speak through him."

So also religious liberty implies the right of free association and organization for religious purposes. All men with religious beliefs and convictions have a right to organize and propagate their views. There has never been and never will be any human government, civil or ecclesiastical, with any right to curtail or hinder or thwart the utmost freedom of men to associate themselves together, to organize, and to propagate the truth as they see it.

And this leads to the statement that religious liberty implies the right of men to demand of governments under which they live protection in the free exercise of their religion. That government which persecutes men for religious beliefs commits a crime against God and man. That government which is partial in its treatment of religious beliefs violates the principles of common justice, transgresses eternal and inalienable human rights and defies the will of God.

Having considered what religious liberty excludes and what it implies, I consider next what are the duties imposed. Among these duties are the following:

First of all, is the duty to search for and discover the truth. God gave us the Bible. God made the world. There is no conflict between truths. The city of truth which science is building up from the earth, when completed and purified, will be seen to be a suburb of the city of God which is descending from heaven arrayed in the glory of a bride adorned for her husband. Let us not fear that God's revelation in nature will conflict with His revelation in redemption. Christ is the key to both. Slowly science is fashioning a crown for Him. Slowly economics and sociology are fashioning a crown for Him. Slowly psychology and biology are fashioning a crown for Him. Slowly His people are fashioning a crown for Him. He who went forth with a single crown will return with many crowns. All the armies of truth shall follow Him, and on His vesture shall be written His name: "King of Kings and Lord of Lords".

I name next the duty of sacrifice for truth. To discover truth is one thing. To be willing to sacrifice and even die for it is another. Christ's witnesses have ever been Christ's martyrs.

"By the light of burning martyrs Christ's bleeding feet I track,
Toiling up new Calvaries ever, with the cross that turns not back,
And those mounts of anguish number how each generation learned
Some new word in that grand credo which in prophet hearts has burned
Since the first man stood God-conquered with his face to heaven upturned."

A third duty is to protest with all our souls against religious oppression. Baptists believe in religious liberty for themselves. But they believe in it equally for all men. With them it is not only a right; it is also a passion. While we have no sympathy with atheism or agnosticism or materialism, we stand for the freedom of the atheist, agnostic and materialist in his religious or irreligious convictions. To God he stands or falls. He will render his account to the eternal judge, not to men. So also the Jew and the Catholic are entitled to protection in the exercise of their religious liberty. Baptists do not desire to share the errors of men, but we are, and have ever been, and ever will be passionate and devoted champions of the rights of men. The supreme and inalienable right of all men is the right to direct and free and unhindered approach to God.

The next duty involved in religious liberty is loyalty to the state. The state is ordained of God. It serves a divine end and purpose. Baptists have ever been ardent patriots. Liberty is not license. Liberty is opportunity for service. Religious liberty is the prime condition for every kind of human progress. Let a man have free access to God and hear God's voice, and he will become a champion of law and order. He will become a champion of the economic rights of men. He will become an advocate of the golden rule in all industrial relations. He will become an evangelist of brotherhood among the nations, of peace on earth and good will among men. He will oppose war because he knows war is directly opposed to the Gospel of Christ. He will pray for his own country and for all countries. He will live and strive and pray that his own country may become a part of God's Kingdom.

Finally, religious liberty involves the supreme duty of loyalty to Jesus Christ. Not license, self-will, or human will, but God's will as revealed in Christ is the goal of history and religious liberty. There is no danger in this religious liberty centered and anchored in Jesus Christ. Catholics are afraid of it and want to impose the authority of the pope and the church. Cardinal Gibbons defined religious liberty as "The right to worship God according to the dictates of a right conscience, and the practice of that form of religion most in harmony with man's duty to God." But a right conscience is a Catholic conscience, and the Catholic religion alone answers the above description as Cardinal Gibbons sees it. Wrapped up in that definition is all oppression. Gibbons and prisons and thumbscrews and racks are concealed in it. It can start martyr fires which would girdle the earth.

Another Catholic writer referring to the pope says: "We acknowledge that authority: we proclaim it: we embrace it, as one surrounded by dark and turbulent waters clings to a lone spar lifting to safety above the perils of the deep. We may indeed hear the siren song of liberty; we may feel in our hearts the urge of our race to be free, we may feel tempted to turn and walk no more in the way pointed out to us. But we know full well that liberty without authority is the kiss of death. As a kite without a string, a ship without a rudder, a meteor that has strayed from its orbit in the skies, so is man when the tie that binds him to his Creator is cut asunder. He floats through life, a wayward and meaningless atom in the universe, his destiny thwarted, his future nothing but darkness, desolation and extinction. Oh, give us faith, that virtue which reaches down from heaven to lift the universe."

But authority here advocated is that of the pope and the Catholic church, and these are not the true authority. Jesus Christ is that authority. Unto him is committed the destinies of the human race. Let him have sway in men's hearts, and they will realize their true freedom. Freedom comes only when a man finds his true object and is impelled by a higher motive. One man seems to find his object when he sits astride a splendid thoroughbred horse; another man when aboard a well-equipped yacht, sailing across the sea; another when in his green house surrounded by flowers. But none finds his soul's true object like the man who finds Christ. None has such spontaneity of action, such untrammelled energy and buoyancy as men who have acquired the freedom that Christ, the Son, gives. Look at Paul. He abounds in images which suggest spontaneity and exuberant joy. See him yonder when like a mighty swimmer rising above the billows of adversity and difficulty he exclaims, "I can do all things through Christ." Hear him as he spreads the wings of devotion, and in a splendid flight of mystic passion he shouts, "For me to live is Christ, and to die is gain". Observe him as he is caught in the mighty grip of moral enthusiasm and self-conquest, exulting in the joy of battle, "Thanks be to God, who always leads me in victory, through Christ." See him again as he is impelled onward, the embodiment of flaming love and quenchless hope and deathless ambition, running the Christian race as one who treads the air, and exclaiming, "Forgetting the things that are behind, I press towards the mark".

The moral career of Paul reminds one of the flight of some mighty eagle, long confined in a cage and then released. At first he is uncertain of his new feeling of freedom, but at length, becoming conscious of it, the heavy eyelids open, he looks about him, his drooping wings he gathers for flight, and then with a scream of joy he soars away to the clouds. His eagle soul has found its object, God's free air. Jesus Christ is the atmosphere of the soul. In him the soul finds its true object and freedom. Men become the slaves of Christ because he makes them autonomous, sets them free.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon

Bijou Theatre, Boardwalk, Atlantic City, N. J.
July—August, 1923

Auspices Atlantic City Council of Churches

No. 10—Earth's Roughest Hill

Contrasts make things sharper to the eye. Black looks blacker on white, and the white whiter. A dirty mongrel cur stands out uglier in a brood of well-kept thoroughbreds.

Contrasts never were sharper than in the one Man of the race. He was of the blood royal of earth, yet he lived in a white-washed stone cottage. He was a lineal aristocrat of the aristocrats, yet he earned bread as a carpenter. He came from a throne; he came to a dirty obscure Oriental village. He came for a world throne, but he lived among a people peculiarly provincial and clannish.

His hand had held a sceptre; it handled a hammer and saw. His brow had graced a crown; it was scarred by a crown of thorns. He came, he said, to reign over a race; he hung on a rude cross.

He was the purest of men by consent of those that hated him; he suffered as the vilest of outcast sinners. He came to bring in a new blessed order of things to this war-scarred, thorn-growing earth. But sin broke the plan. But the thing's not finished yet. The game isn't played out. The innings will turn. Wait a bit.

Those contrasts didn't just happen. That Man wasn't foiled. The thing was planned. The purpose of the Man's heart shaped the plan. The passion of his heart drove it through, even though his heart broke in the drive. Passion and purpose drove the Man steadily up the roughest, steepest, tallest hill on earth.

The geography of Jesus's life is fascinating.

He was the Son of the Earth as well as the Son of Man. Every phase of human experience he knew, and every sort of the earth's surface he touched. He belongs to us down here, doubly.

He was born in a little village of the plains. In infancy he crossed the desert, and slept by the pyramids of Egypt, the cradle of history. He lived thirty-out of thirty-three years in a common country village.

He was baptized in the muddy waters of the Jordan River. He was tempted in the Wilderness. He drew the crowds perilously thick by Gallilee's pretty blue waters. He was transfigured on towering snow-clad Hermon. He went through the sorest strain of spirit in a garden under gnarled olive trees.

He was hurt to death on Calvary's hill. His body found a three days' resting place in a new-hewn tomb of the rock. He was Son of Man and Son of Earth. He touched both intimately at every point of contact.

But the highest hill he ever climbed, the steepest, the roughest, was Calvary. It was the tallest. It lay on the top of another hill, Nazareth. Nazareth was the human life he lived. Nazareth was the underpinning of Calvary. It was the quality, the purity of the Nazareth life that gave the distinctive meaning to the Calvary death.

It was steepest. None other climbed it, nor could, nor can. And only he by giving his life clean out. It was roughest. Thorn-growing, sin-roughened, it took his very life out getting to its top. But he went.

Have you ever been on Calvary? It faces three ways.

It faces up—toward God. The condition of things on the earth is a scandalous blot of God's administration. Surely God can't be good. It can't be that he cares, to let things go as they do, suffering for the innocent, wrongs unrighted, selfishness riding roughshod over men, evil unpunished. Where is God? Does he know? Does he care? Why aren't things straightened out?

That roughest hill answers. It gives God's estimate of the wrongs that scandalize earth. They deserve the treatment His Son received. Does he feel? He himself suffered at Calvary when his Son suffered, to tell his estimate of sin, and to destroy sin's power, and to hold judgment, sin's self-judgment, in abeyance till man has had the fullest opportunity. God's embarrassment was to show his intense hatred of sin, and yet his intense love of man. He did both in that Calvary event.

Calvary faces down—towards Satan, that splendid foul spirit prince. Sin is obeying Satan. It enslaves man. The Calvary Man took on himself what was due us. We are set free. Satan is answered fully and defeated stingingly. His power is broken. Calvary makes slaves free men.

And that Hill faces out—toward men. It breaks our hearts with the love of it. For that Man didn't have to die, except the have-to of his love. Ten or eleven times they tried to do him to death. And they easily could so far as sheer force were concerned.

Each time he held them off with a power they couldn't understand, and couldn't resist. Then he yielded. The dying was voluntary. It means just what meaning the Man put into it. It had to be done, he said. He did it out of love for us. And the love of the thing, once it gets home, breaks a man's heart.

Sainted Bishop Whipple of Minnesota sat by the sick bedside of a cultured old judge in the southland, talking in his scholarly way. At last the judge politely said, "Pardon me; but you know I'm facing the real things. Won't you talk to me like you'd talk to my black boy Jim?"

And the Bishop said quietly, "You're a sinner, like me. Jesus died for our sins. Trust him as a little child." And the judge said, "Thank you, Bishop, I can get hold of that. That gives me peace."

When one faces the real things of life, or beyond, it's touch with the man of Calvary Hill that gives peace.

No. 11—Shoes and Character.



STEWARDSHIP BOOKS IN THE CIRCULATING LIBRARY

The following books on Stewardship have been placed in the Baptist Circulating Library for use of the brethren during the Budget-Stewardship Movement now being projected. Read them. It will cost you nothing except the postage. Send six cents in stamps. That is the only requirement:

A Man and His Money.....	Calkins
Christian Stewardship.....	McConaughy
Christian Stewardship.....	Askew
Life as a Stewardship.....	Morrill
Money Mad.....	Myers
Money, The Acid Test.....	McConaughy
Money, Thoughts for God's Stewards.....	Murray
Personality and Possessions.....	Agar
Systematic Giving.....	Cook
The Business Aspect of Christian Stewardship.....	Hartman
The Deacon's Daughter.....	McConnell
The Larger Stewardship.....	Cook
The New Christian, Studies in Stewardship.....	Cushman
Stewardship and Missions.....	Cook
The Stewardship of Life.....	Agar
Training in Stewardship.....	Leavell
The Victory of Mary Christopher.....	Calkins
The Withered Figtree.....	Poteat
You and Yours.....	Morrill

Note.—Address all communications direct to N. T. Tull, Jackson, Miss. Other books will be added to above list from time to time.

ADULT BIBLE CLASS TO CO-OPERATE IN STEWARDSHIP CAMPAIGN

The aim of the Organized Class Department of the Sunday School Board being to develop active church members brings suggestion from the Secretary of this department that members of these classes co-operate to the fullest extent in the great Stewardship Campaign now getting under way.

The following concrete suggestions are offered by Mr. N. T. Tull, in charge of this work in Mississippi:

1. Every organized class to conduct a short scripture reading on Stewardship at the opening exercises of the class every Sunday during October. Scriptures being suggested by this department: 1st Sunday, "God's Ownership of all things"; 2nd Sunday, "Man's Stewardship of all things committed unto him"; 3rd Sunday, "Tithing as an expression, or acknowledgment of Stewardship"; 4th Sunday, "Love as the motive for Service and Giving".
2. Every organized class to study "Stewardship and Missions", by Cook, during first two weeks in October.
3. Every organized class to study "The Budget Plan", by Tull, during last two weeks in October.
4. Every organized class to organize and teach at least one class in "Stewardship and Missions", in some nearby country church during October.
5. Every organized class to designate certain workers from the class who will visit other churches on Sundays during October, under direction of the Associational Budget-Stewardship Committee, in the interest of the Cash Round-Up for collection of pledges on the 75 Million Campaign.

It is hoped that teachers and officers of the classes will correspond with the Stewardship director for this State, N. T. Tull, Baptist Headquarters, Jackson, Miss., and secure definite assignment.

Note:—

I most heartily approve of the above plan and it is my purpose to give my assistant, Brother J. E. Sweany, the full month of October to work among the organized classes in carrying out this plan.

J. E. BYRD.
Atlanta, Ga.,
September 12th, 1923.

Mr. N. T. Tull,
Jackson, Mississippi.

Dear Brother Tull:

I have just received a copy of your requests to Brother Strickland and subscribe to every point and will have it printed in the Index next week. Time is short, but if in the short length of time we can get this matter before organized classes and they will comply with requests even 50%, it will mean much to the progress of our stewardship work in the South. We are busy in Georgia.

Wishing you every possible success, I am,

Sincerely yours,
B. S. RAILEY,
Supf. Field Work.

MEET US IN ATLANTA, GEORGIA, JANUARY 15-17, 1924

The third South-Wide Conference of representatives of Young People's and Adult Sunday School classes in Southern Baptist churches will convene in Atlanta, Georgia, on January 15, and continue through the 17th.

The importance of this movement cannot be overestimated when we consider the fact that there is still unreachd at least one-half the members of our churches for systematic Bible study, to say nothing of the thousands outside our churches.

Not only is it necessary to reach our people and secure their attendance upon the services of our churches, but in this critical hour, spiritual values must be emphasized more than ever before.

The organized Class Department of the Sunday School Board is set to the task of trying to develop good church members.

We are not setting up any separate machinery, but are trying to assist and to make useful what we have.

The program will be a superlative one. Further announcement as to hotel and railroad rates will be made in the near future.

SOUTHERN SEMINARY OPENS

Southern Baptist Theological Seminary will begin its next session on Tuesday, September 18th. Opening exercises will be held at 10 a.m. in the chapel of Norton Hall, at which all students are expected to be present for matriculation.

New students should bring their credentials—ordination or license paper, or a letter of recommendation from the church.

The opening lecture will be given at 7:30 p.m. in the chapel of Norton Hall on September 18th. Prof. Kyle M. Yates, of the Department of Old Testament Interpretation, will deliver the lecture. His subject will be "The Supernatural Element in Old Testament Prophecy".

New York Hall will serve the first meal on Monday night, September 17th, at supper.

All students are urged to be present for the opening exercises if possible, and if any should fail to arrive in time, they should come as soon thereafter as possible.

Yours very sincerely,
E. Y. MULLINS,
President.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. R. L. BUNYARD, 1st Vice-President, Madison
 MRS. P. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. C. LONGEST, 3rd Vice-President, University
 MRS. J. K. ARMSTRONG, 4th Vice-President, Louisville
 MRS. JAMES CHAMPLIN, 5th Vice-President, Hattiesburg
 MISS JENNIE WATT, 6th Vice-President, Columbia

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. P. L. LIPSEY, Recording Secretary, Clinton
 MISS PANNIE TRAYLOR, Young Peoples' Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian
 MRS. H. J. RAY, Mission Study Leader, Grenada
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
 MISS M. M. LACKEY, Treasurer, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, 1st District, Hazlehurst
 MRS. H. L. MARTIN, 2nd District, Indianola

MRS. Wm. B. JONES, 3rd District, Baldwin
 MRS. R. L. CARPENTER, 4th District, Crawford

MRS. W. J. PACK, 5th District, Laurel
 MRS. E. W. HEWITT, 6th District, Summit

"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

Have You a Woman in Your Church Like This?

She gives a tenth of her income through the church, she gives one afternoon in every week to her W. M. S. meeting, she is always at her place in Sunday School and church services, she is even at the mid-week prayer meeting.

What more could you ask?

Well,—when that tenth is given not one cent more does she give, no matter what the need—"I have done my part". "I have given my share".

When the business of the Society or circle calls for extra time at the meeting or an extra day, perhaps—"I give one day in six to that work; that is enough. I have other things to do, Tuesday is my club day. It is not fair to leave that any more than to leave my Society on Mondays."

If the sermon, for very earnestness, runs over HER time limit, out comes her watch in plain view and—"I don't think church services should run over their time. Now my dinner shall be late and my Sunday nap cut short", she complains loudly on her way down the crowded aisle.

How many young ears may be listening as she speaks, reaching young hearts that look up to her as an ideal Christian woman. And actually she sometimes appears at prayer meeting, dressed for the dance at the Country Club! How she fidgets as the hour runs a little long because there are souls there that have come to pray—not to ease their consciences. Do you think her whole heart is at that meeting; or just her "outward appearance"? Has she first given herself to the Lord, and then her tithes of time and money?

MRS. S. H. ASKEW.

The Lebanon Association met about three miles from Hattiesburg last week. It was the privilege of your Secretary to be present and speak on our Slogan. The association was well represented. Many splendid talks were made. While all were fine it will not be out of place to mention Mrs. May Purvis' on Christian Education, Miss Smith on the Orphanage and Mrs. Yarborough on Foreign Missions. Mrs. S. A. Wilkinson of Woman's College is the newly elected Superintendent.

The last zone meeting of Riverside Association was held at Boyle, where both the Vice-President, Mrs. Doughty, and the Superintendent, Mrs. Waldrop, were present and gave most helpful talks. The local societies were all represented and several sisters spoke on phases of the work.

Miss Traylor represented this office at Panola County Association this week. One of the pleasing and helpful phases of the day's work was giving financial aid to one of their girls who hears the call to the foreign field and needs further preparation in college. Mrs. I. P. Trotter was re-elected Superintendent and Mrs. O. A. Eure Assistant. It was a good meeting.

We are giving on this page a list of questions that every Christian should answer. It might be well to bring them before your local society.

Some Questions For You and Me to Answer These Autumn Months

(Try this on your Sunday School class)

Can you and I worship God altogether apart from our possessions?

Is your money a help or a hindrance in your fellowship with God?

When you say "MY property" what do you mean?

In your decisions and choices, is LIFE or THINGS being put first?

Is what you own a means of grace to you, helping you to be more spiritual?

Is it possible to be a Christian and not practice Stewardship?

Are you in business for profits or for service first?

Are service and profits incompatible? ?

Can you worship God on Sunday if you do not serve Him in the hours of work and by your business methods?

What do you count your daily work to be, secular or sacred? Why?

Have you any right to ask your minister to give his life as a service with such compensation as may chance to come to him while you spend your days getting as much money as you can?

How far are you able to believe that the Holy Spirit of God gives you inspiration and power to do your work?

Wherein does your business strengthen your spiritual life?

If you say "I love God", how do you know you do?

Is there any way of loving God except through your money, the things you handle?

Does the way you spend your money determine the kind of a person you are?

Do you give to missions from a sense of duty or because other folks are giving or from the desire to be a brother to all mankind??

What are you planning to give to your children—money or character?

Do you feel your life is counting for something worth while? (Write down the list of interests, causes, objects to which you are giving your life.)

Is your money a care or a pathway to the highest things?

Do you feel any personal responsibility for setting the world right side up? (Put down on paper a list of particular things you are doing to help make the world better.)

Facing the facts, are you able to say that you have given all you could have given even if you made no sacrifice?

Did you read the Stewardship issue of the Baptist Record? This question was asked in one of our larger Baptist churches in the State where the Record is on the budget, and not a single member of the church signified by raising the hand that they had read the paper. Was this your church?

Mrs. A. K. Emery sends an interesting account of the last Rally held in West Laurel, Jones county. The morning was devoted to Stewardship and the Young People's work was discussed in the afternoon. The Rally was well attended.

Mrs. J. C. Cranford gave a talk on "Christian Stewardship" and Mrs. Emery one on "Tithes and Offerings". Mrs. Leggette had a splendid demonstration with her Sunbeams. The District Five President, Mrs. James Champlin, was present, as was also the District Young People's Leader, Mrs. W. J. Pack.

The W. M. U. of Gulf Coast Association held its annual meeting with the Long Beach church. Eight of the churches were represented with quite a goodly number of delegates. The Associational Superintendent and each of the Associational Officers was present. Each gave interesting reports. The Standard of Excellence for the Association was discussed by Mrs. Champlin. Each phase of the 75 Million Campaign was discussed under our Slogan.

The first number of Volume II of World Comrades has just been received. It is perhaps the best number we have had. It opens with the Birthday Party, cake, candle and all. Let's each one of us who subscribed last year renew our subscription at once so as not to miss this lovely number. And then let's each one of us make an earnest effort to send in quite a list of subscriptions from others that they may have the privilege of joining those who will girdle the world with friendliness.

Speaking of World Comrades reminds us that this is the best time of all to look after subscriptions for Royal Service. Note the last page of the September issue and see what a goodly number of subscriptions we must send in if we meet our quota. We made it last year. We must not fail this year. Mrs. Ned Rice of Charleston recently sent in a list of 50 subscriptions from her society. Can you beat this?

Are you stressing our Slogan every day of every week with every woman you meet? Are you asking those who have not the dollar of their very own if they will not give two pounds of butter, or three dozen eggs, or a hen. There are so many ways we can meet this Slogan if we love our Lord enough.

We are so thankful to the sisters who are sending in reports of their associational meetings. This is especially helpful when they tell of the newly elected officers. We regret that we cannot reproduce each of these reports just as they come to us; but aside from local mention each of them is largely the same, since most of our associations are kind enough to use the program sent out from this office; therefore we have to "boil them down".

Central College at Tuscaloosa, for young women, will be rebuilt after the fire, but only high school work will be undertaken this year, along with a course in business, music, expression and art.

Pastor C. T. Johnson has resigned at Liberty after several years of faithful and efficient service. He came to Mississippi from Texas, and there is always a place and work for him here.

TH

This

program
 We met
 as the p
 program
 month
 program
 mapped
 gram w
 hopes to
 Y. P. U
 year. I
 has no
 there is
 accompl
 fice of t
 entire p
 not be c
 there w
 ing the
 added t
 that he
 call—

A Sch
 schedule
 to build
 give him
 are sug
 that mig
 ule.

1. A
 union.
 suggesti
 ed that
 every w
 but we
 vacation
 find oth
 ters and
 is going
 to keep
 organiz
 out the
 success
 without

2. A
 unions.
 relation
 P. U's
 feel tha
 other a
 meeting
 ganizati
 together
 general

ty minu
 each un
 perhaps
 best uni
 banner
 general
 Some D
 ute me
 monthly
 the best

3. M
 Leaders
 may be
 U. Coun
 welfare
 of the c
 plans r
 It will
 the prop
 presiden
 captain

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

THE B. Y. P. U. DIRECTOR His Program

This week we are to discuss the program of the B. Y. P. U. Director. We mean by his program that just as the president of the union has a program for the week or for the month the director should have a program, but his program should be mapped out for the year. This program will include the things that he hopes to see accomplished by the B. Y. P. U.'s of the church during the year. It is a sure thing that if he has no plans ahead for the work there is going to be mighty little accomplished as a result of the office of the B. Y. P. U. Director. The entire program for the year may not be carried out to the letter and there will be things to come up during the year that will have to be added to his program, but even at that he ought to have what we may call—

A Schedule for the year. This schedule will be something for him to build the work around and will give him a goal to work toward. We are suggesting several things here that might be included in this schedule.

1. A weekly meeting for each union. This apparently is a useless suggestion for we take it for granted that every union is going to meet every week. That ought to be true, but we find some unions taking a vacation in the summer and then we find others that go into winter quarters and so the B. Y. P. U. Director is going to have one of his first plans to keep every union in the church organized and functioning throughout the year. This is vital to the success of the work and can be done without trouble.

2. A monthly meeting of all unions. There should be the closest relationship between all the B. Y. P. U.'s of the church. They should feel that they are all a part of each other and are just for best results meeting each Sunday in different organizations. They ought to come together at least once a month in a general meeting for fifteen or twenty minutes and have the record of each union for the month given and perhaps a banner awarded to the best union for the month. This same banner will be awarded at the next general meeting and so each month. Some Directors have a fifteen minute meeting each week, but the monthly meeting will perhaps prove the best for most churches.

3. Monthly meeting of Presidents, Leaders, and Group Captains. This may be considered as the B. Y. P. U. Council. A meeting in which the welfare of all the B. Y. P. U. work of the church will be considered and plans made for different activities. It will probably be a good time for the program planning meeting. Each president or leader with their group captains will constitute the program

committee for their union and can plan for the coming month their program. Then each union can tell what their program is to be and all unions will know just what is going on in the other unions each Sunday.

4. Annual Training School. We have in our state schedule a week in March that we ask all unions to observe as "Study Course Week". The B. Y. P. U. Director will put this down on his schedule and plan far enough ahead to make this one of the great weeks of the year for the B. Y. P. U. He will want to report a 100% record, meaning that every member of every B. Y. P. U. in the church took the study course and passed the examination.

(Continued next week)

Jones County B. Y. P. U. Convention

The annual meeting of the Jones County B. Y. P. U. Convention was held with the Summerland church the second Sunday in August. A splendid social was given on the evening before with a large attendance and splendid program. The program of the convention was one of the best that has ever been held in the county and report of the work shows that the work is growing in the county. The officers for another year are: President, E. D. Hurst, First Church, Laurel; Vice-President, Bennett Norton, Mt. Ora church; Secretary, Miss Gladys Murray, Summerland; Junior-Intermediate Leader, Miss Jessie Bush, Kingston, Laurel; Group Captains—Mrs. W. G. Jones, Overt; Miss Maude Lewis, Ellisville; Horace Headrick, Laurel; Kearney Walters, Laurel.

Perry County Organizes

On the third Sunday in August the young people of Perry county met at Richton for the purpose of organizing an Associational B. Y. P. U. It was the privilege of the State Secretary to be in this meeting and a thorough organization was perfected. The officers elected were: President, G. S. Burnett; Secretary, Miss Thelma McCoy; Reporter, Mrs. T. R. Draughn; Junior-Intermediate Leader, Miss Lizzie Brown; District Vice-Presidents, or Group Leaders—Mrs. Pearl Denham Cadenhead, Mrs. J. W. Courtney, L. O. Murphy, T. L. Lewis. The first program is to be given at the Richton church, the time to be set and announced by the president.

The B. Y. P. U. Emphasis in the Budget-Stewardship Movement

There are three definite things that we are asking all of our unions to do as a means toward advancing the Budget-Stewardship Movement that is now on. These three things are—

1. To use the special lesson on Stewardship that is being prepared and will be mailed out soon to every B. Y. P. U. The suggestion is that we use this special lesson on the

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

"The challenge of each generation is the next generation."

The challenge of the churches of Jesus Christ today is the oncoming host of children in their Sunday Schools.

CHILDREN'S WEEK,

October 14-21

is one answer to this challenge of childhood.

Its Slogan: *The race moves forward on the feet of little children.*—Hoover

ITS THREE-FOLD OPPORTUNITY—

The pastor's message to the parents on Sunday, October the fourteenth.

The teacher's visit in the homes of his pupils during the ensuing week.

The Parent's Meeting with addresses by parents on Home Training, and The Problem of Authority; The Power of Example; and The Child, a Citizen.

For leaflets and further information write to

MISS MINNIE BROWN

Pontotoc, Miss.

BAPTIST SUNDAY SCHOOL BOARD
PUBLISHERS
NASHVILLE TENNESSEE



Hillman College

CLINTON, MISSISSIPPI

An Accredited Junior College for Young Ladies. Endorsed by the Baptist State Convention. Located at Clinton, the Baptist Center of Mississippi.

In the opinion of many, the best located girls school in the State. Write for Catalogue.

M. P. L. BERRY, President

second Sunday in October instead of the lesson in the Quarterly for that week.

2. We are asking that every church through its B. Y. P. U. put on the pageant, "What God Would Have to Happen". Copies of this can be had from your State Secretary.

3. November is Stewardship month and we want every B. Y. P. U. in the state to study the book "Stewardship and Missions", by Cook. We will be glad to give credit for this book on our B. Y. P. U. Diploma, letting this book be a substitute for "Training in Stewardship", since the Stewardship and Missions book is the adopted textbook for this movement, and we want to fall in line with the suggestions from the general committee.



Any cause that is worthy of the support of any one element of the church members is worthy of the support of all. It is a mistake to assign special financial tasks to different departments of church members, if you would culture them upon the whole appeal of the kingdom.

First Student—"Wasn't that a fine lecture by Professor Cullom on 'The Culture of Prunes?'"

Second Student—"It certainly was. He was so full of his subject."

BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages than Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

W. T. LOWREY, LL.D., President,
MRS. M. L. BERRY, Lady Principal.
Blue Mountain, Tippah County, Mississippi.

DURANT

We have only been on our field here three months. We found the work in fine shape. Brother Posey left a good reputation behind him. The people love him, and still think of him and his splendid work.

We have just closed a good meeting here. Brother Brigrance and wife did a fine work in the music part of our services. They were appreciated and praised for their untiring efforts. We had 12 additions to our church. Much good done otherwise. It was a real joy to do the preaching, and get acquainted with the people.

Mrs. Metts and I are happy in our new home. The people have built one of the prettiest homes for their preacher that is to be found anywhere. A real modern brick veneer bungalow. Six splendid rooms in addition, a breakfast room, a commodious pantry, and screened porch. The fixtures, lights and otherwise are all that the heart could wish for. We have the Arcola heating system, and really everything that people need. It would require one with real ability to really describe this splendid home. You just come to see us and we will show you. Our people are in fine spirits. Brother Ross Love has given of time unsparingly in looking after the construction of the home. We have found him a yoke fellow indeed. He has pushed, and pulled, and toiled until the task is done.

We are shaping our organization this week for the Stewardship and Budget Campaign. We are behind

some on Campaign, but give us time, we are coming.

Yours for a great victory,

J. M. METS.

We were with Brother Brigrance at Taylor the fifth Sunday through Friday night. God gave us a wonderful meeting there. Some twelve or more conversions. The revival still goes on. The men's prayer meetings are having conversions.

The first Sunday in August through Friday night we were with Brother Bunyard at Madison. We enjoyed a fine feast there. Quite a few conversions. Several by letter, and things looked good. This was our fourth meeting in Madison. The last better than the first. Brother and Sister Bunyard are doing a fine work there. They had things well in hand. He told me who would be converted and join during the meeting the first day.

Second Sunday at Sanford with Brother Gandy. We were rained out several services but God came to us in great power. There were 20 or more conversions, and additions to the church. Bob is a fine spirit amidst a challenging opportunity.

Third Sunday with Brother Ellis at Saron. Had good meeting; 18 additions to church. Brother Ellis is a great spirit. It was a real treat to be with him and his good people. We were treading on sacred ground. The home of beloved Dr. H. F. Sproles, and others.

Are happy in our work.

METTS.

CAESAR REVIVAL

It was my pleasure to spend five days with this church. The visible results were the church seemed to be much revived and forty-three new members added.

I have been in Sandersville for five days. We have had nineteen additions to date.

It is our purpose to move to Moorhead the 15th of September.

Yours,
HOMER H. WEBB.

RAYMOND

The meeting began at Raymond July 30, and continued eleven days with wonderful success. The pastor, Brother L. G. Cleverdon, of New Orleans, did the preaching, and one of the members, Mr. Mackie, led the singing. The morning services were devoted to a study of Romans, and the evening services were evangelistic. The congregations grew, notwithstanding the hot weather, and many could not get in, although the church has recently been enlarged. The co-operation of the churches of other denominations in the town was beautiful to see. There were twenty-one additions, thirteen by baptism and eight by letter. Two others made profession to join the M. E. church. The last service touched all. Six splendid young ladies and two noble young men volunteered for special service. The members were built up in the faith and pastor and flock brought closer together because of this series of meetings.

NELLIE SPANN PURYEAR.

BOWLIN, ATTALA COUNTY

Brother F. W. Varner of Clinton, Miss., was with us and did the preaching from fourth Sunday in August till Friday afternoon of the same week. Had a good meeting. Six additions: one by letter and five for baptism.

Brother Varner will graduate at Mississippi College the coming session of 1923-24. I commend him highly as a Christian gentleman and preacher.

J. T. ELLIS,
Pastor.

Our meeting at Saron, Holmes county, began August third Sunday at 11 a.m. and continued through Thursday following, with J. M. Metts doing the preaching. Had a fine meeting. Eight accessions. Brother and Sister Metts are a full team in a genuine gospel revival.

J. T. ELLIS,
Pastor.

Waldo—"Say, Dwight, is this vase-line in this bottle?"

Dwight—"Mercy, no! That's mulicage!"

Waldo—"Maybe that's why I can't get my hat off."

Lucile Franks—"Mr. Campbell said this last poem of mine caused his heart to miss a beat."

Our Editor—"Rejected! We don't want anything that is going to interfere with the circulation."

The
duced
to dele
Anti-Sa
be held
ember
ditions:
tending
members
paid the
sixty-se
going tr
by the s
REGUL
of a tick
cate from
that ful
been pai
er when
agent w
conventi
above C
The se
ember
purchas
dates w
by the
the pur
The spe
minghan
date the
is good
The T
quarters
above C
in the M
sand de
tend. I
so send
notify
perinter
League,
will see
in the c

The l
has had
church.
everyth
the ser
ers, his
church
position
Gomper
the cau
it. Wh
to labor
to serve
a reason

The l
are 'co
four po
1. N
to young
age.
2. L
Wales.
3. N
ing liqu
4. T
liquor
grant
local ju

The C
are 'co
four po
1. N
to young
age.
2. L
Wales.
3. N
ing liqu
4. T
liquor
grant
local ju

The
state th
sels is
The li

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

"On To Birmingham"

The railroads have granted reduced rates on the certificate plan to delegates to the convention of the Anti-Saloon League of America to be held in Birmingham, Ala., December 17-20, on the following conditions:—Delegates and members attending meetings and dependent members of their families who have paid the normal one way tariff of sixty-seven cents or more on the going trip, will be sold return ticket by the same route for HALF THE REGULAR FARE. Each purchaser of a ticket going must get a certificate from the selling agent showing that full fare to Birmingham has been paid. This will entitle the holder when validated by the special agent who will be present at the convention, to a return ticket at the above ONE-HALF RATE.

The selling dates will be from December 10 to 16 inclusive. Tickets purchased earlier or later than these dates will not be given a certificate by the purchasing agent entitling the purchaser to return reduced fare. The special agent will be at Birmingham on December 18 to validate these tickets and a return ticket is good until December 24.

The Tutwiler Hotel will be headquarters during the sitting of the above Convention, which will be held in the Masonic Temple. Five thousand delegates are expected to attend. Let every church that can do so send its pastor as a delegate and notify Rev. T. J. Bailey, D.D., Superintendent of the Anti-Saloon League, Jackson, Mississippi, who will see that all delegates are seated in the convention.

The laboring man in this country has had no better friend than the church. When Mr. Gompers does everything he can to put labor at the service of saloon-owning brewers, his action tends to alienate the church from the cause of labor. His position would suggest that Mr. Gompers should try to strengthen the cause of labor, not to weaken it. When he shows such indifference to labor's welfare and such anxiety to serve the brewers, there must be a reason.

The Christian churches of England are contending for the following four points:

1. No sale of intoxicating liquor to young persons under 18 years of age.
2. Local option for England and Wales.
3. No sale or supply of intoxicating liquors on Sundays.
4. The supply of intoxicating liquor in clubs to be subject to the grant of an annual license by the local justices.

The shipping interests of England state that all the space in their vessels is taken up to October the first. The liquor interests of the world

have all along prophesied that prohibition in the United States would materially decrease passenger travel. The above statement contradicts all evil prophesies of the lawless liquorites. Their prophecies are born of their desires, but, being false, they must fail when the acid test of facts is applied. There are numbers of people, though inclined to their cups, who yet would rather make a sea voyage with a decent crowd than with a gang of hoodlums.

Rev. W. Fred Long, General Superintendent of the Mississippi Sunday School Association, has sent out letters urging all Sunday Schools to observe World's Temperance Sunday School Day by pledge signing. The next generation must be kept informed. It is devoutly desired that our Sunday Schools generally over the state shall observe the above special day. October 28th is the day.

The Next President of the United States

A gentleman writing from Atlanta to the Mobile Register said Mr. Underwood of Alabama, candidate for nomination of the Democratic party, was the most formidable candidate for the nomination, for he was the second choice of two-thirds of the Democratic party.

There was a time that it was necessary to carry New York State to elect a President, but that day has passed. In the days of the licensed liquor traffic, the ten thousand licensed saloons of New York City could vote 90,000 bumps and they held the balance of power in the United States as to the election of a President. As the ten thousand saloons cast their vote and those they controlled, so went New York City; as the city went, so went the State, New York being a pivotal state with her large number of electoral votes, and Tammany Hall so very wet and enthusiastic, it is a mighty power for evil.

The women were the greatest sufferers from intoxicants as a beverage, and outside of the foreign element will never vote for a man that is the second choice of New York, New Jersey and other states having a majority of foreigners to dictate to them.

I don't believe that Al. Smith, their first choice, will ever be put in nomination before the National Democratic Convention.

W. H. PATTON.

Expecting guests, aunty at the last minute had to change Arthur's clothes and wash his face again. The result was gratifying, so she cheerfully invited: "Go to the mirror and see what you think of your looks now."

Arty surveyed himself eagerly in the glass, but, turning a disappointed face towards aunty, said, "I look clean, all right, but not a bit natural."

JOHNSON'S FOOT SOAP
ON MARKET 50 YEARS
Borax Iodine & Bran
ACTS LIKE MAGIC
ON TIRED, TENDER, SMARTING,
SWOLLEN, SWEATY FEET
25 CENTS-ALL DRUGGISTS
Thomas Olin Soap Company 70 East Ave. Brooklyn, New York

Health is Wealth

Health is one of the greatest things your family can possess. It brings happiness and success. But health must be safe-guarded by good wholesome foods that are prepared from the purest ingredients. This is especially true of bakings. If they are not properly raised, we all know that they are not easily digested. Many times when self-rising flour is used in place of good plain flour and dependable baking powder—the results are flat, soggy and heavy foods.

Don't take chances! Use a reliable brand of baking powder and plain flour. Then you will be sure of healthful bakings that are easily digested.

Remember, science has never found anything to take the place of the tried and tested method of using plain flour and good baking powder in preparing bakings. Millions of housewives now know by actual experience that many preparations that are claimed to take their place are worthless and dangerous to health. There is no comparison.

Calumet, the Economy Baking Powder, is known to be one sure and positive aid to successful bakings that are always pure, sweet and wholesome.

That's the reason its sales are 2½ times as much as any other brand.

PACKED IN TIN
—KEEPS STRENGTH IN

GRENADA COUNTY ASSOCIATION

The Grenada County Association met with the Providence Baptist church on September 5 and 6. The old officers were re-elected for the coming year, namely Brethren Kimbrough, moderator, Perry, clerk, and Martin, treasurer. There are thirteen churches composing the Association, and only seven of them were present on the first day of the meeting. This Association is suffering for the lack of resident pastors. There are only two resident pastors in the entire Association. Something should be done to form pastorates within the Association territory and locate ministers within the county.

The reports of the seven churches indicated that some of the churches are alive and mean to have a part in the great program of Jesus Christ in the evangelization of the world. However, one of the great problems confronting Southern Baptists is the safety of the country church. The cream of our denomination is in the country church. When Baptists cease to conserve the country churches, then will the Baptist work in the cities cease to prosper. Most of the best workers in the city churches come from the country churches. We must give special attention to the enlistment and development of the country churches at once.

The writer, at the request of Dr. R. B. Gunter, State Secretary, represented the State Board at this meeting of the Association. The delegates were exceedingly courteous to the representative of the general work and gave him a good hour and all the time he might wish to present the denominational work. He spoke of the great program of Christ for His disciples in all ages and the progress of the Baptists in carrying out the program and the present outlook for Baptist work in all the nations of the earth. He gave some account of the Stockholm meeting of the Baptist World Alliance. The attention and responsiveness of the people to the address showed that they were deeply interested in the cause.

The messengers present indicated that they were ready for the carrying out of the 75 Million program, even in the midst of the greatest depression, and assured us that they would be ready for the next program to the best of their ability under God. The women held a good meeting in the afternoon of the first day. Some of the women of the association are certainly wide awake in the work of the Lord. Some of the young people are certainly ready for every good work. It was a good meeting and I believe that the churches are going to put on a great enlistment campaign during the coming year.

The Association has some of the best officers I have ever met. They are wide awake in the work. The outstanding need of the Association is the placing of the Baptist Record and the Home and Foreign Fields in every home in the Association. For enlightenment will enlist and enlistment will enlarge the work of the churches of the entire Association.

B. P. ROBERTSON.

THE BRUSHY FORK BAPTIST CHURCH

Brief Historical Sketch by S. P. Morris, Historian of Union Baptist Association

Beloved, Congratulations:

You are one hundred years old today. You are the oldest existing Baptist church in Copiah county, Mississippi. You are about six months younger than your county, six years younger than your state, and three years younger than your Association.

The Organization of the Church

"Brushy Fork Church was constituted on the 30th day of August, 1823, by John Burch and Jacob Stampley with five members, who covenanted together on the following principles, to-wit: Article 1st." Just here your church records end and the next church minutes in existence begin with November 20, 1875, and from this date the church records seem fairly complete. So then our information during this long period of your history as a church must be reflected light coming from neighboring churches and the Association minutes. And here, we find only two copies of these minutes from 1820 to 1840. The Union Association Minutes of 1825 lists Brushy Fork Church, Copiah county, as an active and orderly body. The inference is that the church was admitted into the Association in the fall of 1823. Her messengers in 1825 were Elder Elisha Flowers and John Thedford; in 1828 the Association minutes give J. Andrews and A. Gardner as messengers. The church baptized two, received two by letter, dismissed five and had twenty-five members; four dollars was given for Associational purposes.

Pioneer Preachers

Elder John Burch came from Virginia in 1794 and settled in what is now Jefferson county, and was a member and for four years pastor of Salem Baptist church. He possibly supplied the Brushy Fork church as the first pastor. His grave is in the old Salem cemetery. He left many descendants bearing his name.

Elder Jacob Stampley reached the Natchez country from South Carolina in the spring of 1781. He was a member of the Curtis colony which settled along Cole's Creek and established the Salem Baptist church in 1791. He was among the persecuted Christians under Spanish rule. Elder Stampley doubtless preached some at Brushy Fork. Many of his descendants bear his name even to this day.

Elder Elisha Flowers came to the Natchez country from Vermont in 1775 and settled in what is now Claiborne county. He was a member along with two brothers, of the Bayou Pierre church near Port Gibson, which was established in 1798. Possibly he was pastor of Brushy Fork in 1825. He preached the Associational Sermon at that time.

A Voice From the Silent Decade—1830-1840

No minute of the church or Association has come down to us for these ten years. Yet the last records, before this period, show the church as standing firmly on the Bible and the Association as main-

taining the spirit of worship, prayer, benevolence, temperance, missions, orthodoxy and discipline throughout her bounds.

The record book of her neighbor, the New Providence church, has this to say in July, 1840: "The church at Brushy Fork petitioned this church for help to settle a difficulty in that church, and the brethren J. Bailey, S. Granberry, M. Conn, and Zias Davis were appointed."

Complete File of Association Minutes—1841-1923

Beginning with 1841 information concerning the church is plentiful. In this year the Association "Resolved, that a committee of three brethren be appointed to visit the Brushy Fork church, examine into her condition, advise with her relative to her present situation and report to our next session." The church was not represented at this meeting. The committees of 1841 reported that, along with other churches, "Brushy Fork has been a considerable time without an undershepherd to break to her the bread of life. The consequence is they have dwindled and almost become extinct."

The committee on destitution in 1842 reported that the church was yet hopeful and advise the church to secure a pastor at once, as the prospect of such was good. There were twenty members; V. W. Brook was the supply as Association Missionary. In 1843 the church was greatly revived; twenty-one baptized, gave \$5.00 to the Association, and Elder Wm. Mullins was the supply pastor; there were thirty-one members.

Mixed Membership, Whites and Blacks

The church report to the Association in 1845 showed that three of the forty members were black. Slaves no doubt were members from the first. In 1866 there were fifty-six blacks on roll and they appeared on the church reports till 1869. This was true of many of the churches for a period of fifty years.

From 1844 to 1849 the church was supplied by Elder Wm. Mullins and Wm. Furman Green. The Associational delegates were Jas. Speed, H. Trim, A. Short and Bud Higdon. The spiritual condition changed from



A CHURCH IDEA—spreading like wildfire!

Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—big makers of best mints—who got up a new package—four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (80 rolls to a box), a total of 320 5c rolls to a case. The Company calls it "22 MINTS"

A case costs only \$9. You sell the 320 rolls at 5c a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It's no wonder this Church Idea is spreading like wildfire. Enthusiastic endorsements of success sent on request.

S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us \$9 today and we will ship you a case of "22 Mints"—charges prepaid!

STRONG, COBB & COMPANY
Central Viaduct, Cleveland, Ohio

coldness to lukewarmness and then to rejoicing. Her gifts were small but regular.

About As Usual—1850-1860

The letter to the Association reads: "We feel thankful to Almighty God for his mercies to us during the past year, in the preservation of our lives and bestowing upon us his rich blessings. We have nothing of interest to communicate to your body. We are in a cold state, and confess ourselves at fault. We were without preaching till May. Since that time have had the serv-

(Continued on page 14)

Wanted! Ambitious Men and Women

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions; positions that give every opportunity for advancement; positions of high salaries; positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost, and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—Would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B6, Georgia-Alabama Business College, Macon, Ga. or Dept. B6, Georgia-Alabama Business College, Atlanta, Ga.

Big Savings on Church Pewes
Replace those old pews with our beautiful new designs. Our prices are lowest. Highest grade workmanship and materials. Satisfaction guaranteed. Write today for prices and illustrated circulars.
FORBES MFG. CO., Inc.
Hephersville, Tenn. Knoxville, Tenn.

These
them are
the same
pared to
pointmen
for college
college of
Belov
and appr

Name

Mississippi
Mississippi
Blue Moun
Clarke M
Hillman
but ap
State C

Millsaps
Whitworth
Grenada
Port Gib

Belhaven
Synodical
Chickasa

All Sain

Jefferson
Gulf Par

Universit
Agricultu
Mississip
Mississip

French C
Chamberl
Bennet A
Montrose
Sea Shor
St. Mary
Tupelo M
Greenville
Gulf Coa
Mississip

I—THE
KI

"Mak
them" M
The co
The Chr
Christian
college s
tists to
in carry
Christ.

Baptis
to follow
ture.

1. The B
1. Rev
education
use to g
can not
could ha
learning
guage to
2. The B

(1) If
God. Th
"alienat
cause of
them" (

Education Department

D. M. Nelson, Educational Secretary

D. M. Nelson, Secretary

These are meaningful days for the youths of our state. Hundreds of them are leaving home for college. None of this number will come back the same. Many will return stronger in body, mind and heart; better prepared to meet life's duties and responsibilities. Some will prove a disappointment to their friends and loved ones. Leaving home for the first time for college is indeed a crisis in the life of boys and girls; and the choice of college often determines the destiny of a life.

Below is a list of Mississippi Colleges and Academies, their location and approximate attendance last session:

Mississippi Baptist Colleges

Name	Location	Approximate last year's enrollment
Mississippi College	Clinton	410
Mississippi Woman's College	Hattiesburg	500
Blue Mountain College	Blue Mountain	300
Clarke Memorial College	Newton	100
Hillman College (privately owned but approved by Baptist State Convention)	Clinton	125
Mississippi Methodist Colleges		
Millsaps College	Jackson	350
Whitworth College	Brookhaven	200
Grenada College	Grenada	200
Port Gibson Female College	Port Gibson	100
Mississippi Presbyterian Colleges		
Belhaven College	Jackson	150
Synodical College	Holly Springs	100
Chickasaw College	Pontotoc	100
Mississippi Episcopal Colleges		
All Saints	Vicksburg	100
Private Colleges		
Jefferson College	Washington	100
Gulf Park College	Gulfport	110
Mississippi State Institutions		
University of Mississippi	Oxford	700
Agricultural & Mechanical College	Starkville	1,500
Mississippi State College for Women	Columbus	1,048
Mississippi State Normal	Hattiesburg	500
Mississippi Private Academies		
French Camp	French Camp (Presbyterian)	
Chamberlain Hunt	Port Gibson (Presbyterian)	
Bennet Academy	Mathison (Methodist)	
Montrose	Montrose (Methodist)	
Sea Shore Camp Ground	Biloxi (Methodist)	
St. Mary of the Pines	Chatawa (Catholic)	
Tupelo Military Academy	Tupelo	
Greenville Military Academy	Greenville	
Gulf Coast Military Academy	Gulfport	
Mississippi Heights Academy	Blue Mountain	

I—THE COLLEGE AND THE KINGDOM

"Make disciples . . . teaching them" Matt. 28:19,20).

The college stands for education. The Christian college stands for Christian education. The Baptist college stands for the efforts of Baptists to provide Christian education in carrying out the program of Christ.

Baptists are incurably committed to following the teachings of Scripture.

1. The Bible and the Learning

1. Revelation that is not met by education fails of its purpose. No use to give a Bible to a man who can not read. Most of the world could have no Bible unless men of learning translated it from one language to another.

2. The Bible condemns ignorance

(1) Ignorance may alienate from God. The heathen are declared to be "alienated from the life of God, because of the ignorance that is in them" (Eph. 4:18).

(2) Brings destruction. "My people are destroyed for lack of knowledge" (Hosea 4:6). See also Is. 5:13; Luke 19:41-44.

(3) Is displeasing to God. "Because thou hast rejected knowledge, I will also reject thee" (Hosea 4:6).

(4) Makes conscience destructive. Paul said the Jewish enemies of Christ had "a zeal for God, but not according to knowledge" (Rom. 10:2). Jesus said the time would come when "whosoever killeth you shall think that he offereth service unto God" (John 16:2). When Paul was killing Christians he was following his conscience. See Acts 26:9,10. His conscience was to him the voice of God. If he refused to follow it, he was, in soul, a rebel against God, and if he did not follow it he was actually fighting God.

(5) Ignorance crucified Christ. Paul said of the rulers: "Had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:8). Sufficient knowledge would have prevented their crime.

3. The Bible requires teaching and learning

(1) Moses was commanded to teach (Deut. 4:14 and 6:1), and his work was very largely educational.

(2) The people were commanded to teach—Deut. 6:7, and many others.

(3) The priests and Levites were to teach (Lev. 10:11; Deut. 31:9-13).

(4) The prophets were teachers and formed "schools of the Prophets." See Kings 2:1-18; 4:38-41; 6:1-7.

(5) Calamity followed neglect of teaching (Chron. 15:3-6).

(6) Prosperity followed revival of teaching (2 Chron. 17:7-13).

II—CHRISTIANITY AND TEACHING

1. Jesus was pre-eminently a teacher. In the Gospels alone he is 45 times called a teacher, and 45 times the verb, "teach" is used to tell what he did.

2. The Holy Spirit is a teacher (John 14:26).

3. The Apostles taught (Acts 4:2; 5:25,28).

4. Paul was appointed by the Lord to be a teacher (1 Tim. 2:7).

5. God places teachers in the church (1 Cor. 12:28; Eph. 4:11).

6. Preachers must be "skillful in teaching" (1 Tim. 3:2; 2 Tim. 2:2).

7. Followers of Christ are "disciples", which means pupils or learners.

8. The bulk of the work in Great Commission is teaching.

(1) "Make disciples". Or pupils, or learners. When a person is regenerated he "starts to school" to Christ.

(2) "Teaching them . . . all things whatsoever I commanded you."

If we follow the program of Christ we shall have to make large provision for teaching. To fail here is, to that extent, to abandon Christ's program.

III—NECESSITY FOR BAPTIST COLLEGES

1. To provide for the teaching work of Christianity. If we are bound to teach, then we are bound to provide for it. If the pure gospel is to be taught, we must have schools that are true and loyal to the pure gospel.

2. To promote the program of Christ as Baptists are working at it. To a very large extent support for this program comes from those who have been trained in Baptist schools. Almost never does a person who has been trained in a Baptist school fight against Baptist work.

3. To train leaders. Baptist preachers, secretaries, missionaries, editors, etc., come from Baptist schools. Other schools do not turn out Baptist leaders. Thousands of preachers now idle would be busy if only they were educated.

4. To meet competition. Other denominations are putting millions of money into school work. The future belongs to real Christian people who have the best training.

5. To meet the attacks of infidelity. Infidelity is openly taught in many of the strongest colleges and universities in the land, and even in some theological seminaries. These schools are turning out infidel scholars with keen intellects finely trained, and they proclaim their infidelity as the highest Christianity. We must turn out scholars equally brilliant and equally well trained who are loyal to Christ and the Bible.

IF IT IS RIGHT FOR BAPTISTS TO GO ON WITH THEIR WORK AS A SEPARATE DENOMINATION, THEN BAPTIST SCHOOLS ARE A NECESSITY.—J. S. Compere in "The Baptist Advance."

SONG BOOKS

We can supply you with any SONG BOOK published. Our prices are right and we are nearer to you.

A Complete stock of BIBLES AND THEOLOGICAL BOOKS

Baptist Book Store

Jackson Mississippi

WHEELER Business College BIRMINGHAM, ALA. "WHEELER STUDENTS GET THE BEST POSITIONS" Call or Write for Free Catalogue

Cuticura Soap —The Safety Razor— Shaving Soap

Our Foreign Advertising Dept. is in charge of JACOBS & CO., CLINTON, S. C.

Soliciting Offices: E. L. GOULD, 115 East 28th St., New York Wm. H. VALENTINE, 4372 West Pine Blvd., St. Louis, Mo. F. W. HENKEL, 1148 First Nat'l Bank Bldg., Chicago, Ill. J. W. LIGON, Aragon Hotel, Atlanta, Ga. G. H. LIGON, 421 Baltimore Ave., Asheville, N. C.

"printing plus"

1. OPPORTUNITY. A sale is an opportunity for both buyer and seller to make money.

The BAPTIST PRESS—112 President Street—North—Telephone 3044

(Continued from page 12)

ices of our beloved brother, Elder Wm. Mullins, who preaches to us once a month with much acceptance." This pastoral relationship lasted through 1858. T. G. and D. J. Brown and J. J. Stamps were among the Association delegates.

The 39th anniversary of the Association was celebrated at the Brushy Fork church in 1859. A great revival in August, lasting eight days, brought much rejoicing. Elder Wm. B. Gallman was pastor.

During the 60's

The report for 1860 showed fourteen baptisms, twenty-three blacks, and ninety-four members; \$20.00 offering. Drury J. Brown, A. Heath and J. C. Pitts were messengers. Deacon Drury J. Brown was elected Moderator of the Association for two terms, 1869 and 1861. During 1864 forty-nine were baptized; one hundred and eighteen members on roll, fifty-three of whom were blacks; contributions reached \$76.50. In 1869 there were six baptisms, only thirty-three members with no blacks on the church rolls; contributions dropped to \$5.75. Elder M. T. Conn was assisting the church in a revival meeting when he was taken suddenly and seriously ill after the preaching hours, and died during the night. Association delegates were Erastus Wheeler, C. T. Green, W. T. Bailes, P. R. Trim, J. W. Crews, A. J. Maxey, E. W. Brown, J. W. Clark, C. W. Johnson, J. W. Walters, and D. Walters.

Constructive Years of the 70's

The church was much revived in 1870; this spirit grew for the next two years. J. Jasper Green was the pastor. The Association convened with the church in 1873. A great revival came the next year; then the work was "encouraging," "lukewarm," "in a prosperous condition," "in a working condition," through 1878, when J. Jasper Green resigned the pastorate. The general interest in church and denominational work reached some degree of development and the good results of these years will be manifested during the trying experiences yet ahead.

Yellow Fever—1878

"In the trying months of July-October the yellow fever raged; all intercourse was cut off; neighbors, friends and brothers shunned each other as they would a leper. The people trembled as they thought of the powerful vengeance of a justly offended God. These were the days that tried men's souls. Not one member took the disease." So the church records run.

Elder A. J. Miller was the fifth Sunday pastor in 1879, when peace and hope returned.

Corrective Church Discipline 1880-83

The full church minutes, from 1875 to the present, are available. These records abound in corrective and destructive church discipline. Here is a brother cited to the next conference for drunkenness. Then a sister must appear before the church for dancing. Next a deacon resigned because the church would not properly deal with a long list of wayward members who were guilty of drinking, swearing, dancing and selling liquor and Sabbath breaking. In 1880 the

Association threatened to "drop" the church from her rolls if she permitted a member to sell liquors till his license expired. The church remonstrated with the brother but he refused to quit till his license was out, and the church excluded him. In due time all made acknowledgment and were forgiven and soon there was a "happy warming up of our church."

Soon a brother reported his daughter for dancing. In 1882 the third Sunday in September was a day of prayer because of the trouble in the church, which was "in a dreadfully cold and divided state." The pastors were J. A. Snyder, A. J. Miller, Joseph Buckles and J. A. Scarborough—four pastors in four years. A better day arrives when in 1883 Rev. S. R. Young becomes pastor. Revival spirit comes again to abide during the 80's. There was decided growth along all lines of Kingdom work.

The Modern Period, 1890-1920

Here we must close this sketch—it is getting to be too personal—most of the members are yet with us and the facts are known to all and more-over it is not contemporary history that you asked for. It is earnestly hoped that the church will preserve her records and encourage some one to sketch her history before the celebration of the 200th anniversary.

Brushy Fork Baptist church will be one hundred years old on August 30, 1923, and it is the intention of the members of the church to celebrate that day, and we invite all pastors, and all old members, and the public to come and enjoy the day with us. All those who are near enough, and can, bring dinner.

The following is a program for the day:

Welcome address at 10 o'clock by the pastor, M. A. Davis.

Song, How Firm a Foundation.

Reading of church covenant, J. H. Purser.

Church history, S. P. Morris.

Song.

My connection and association with Brushy Fork church, J. H. Purser.

Prayer.

Dinner.

Song 2 p.m.

Pioneer Baptist achievements in Mississippi, S. R. Young.

Faith, C. E. Dearman.

Song, My Faith Looks Up to Thee.

Evangelism, Owen Williams.

Song, I'll Go Where You Want Me To Go.

The Baptist outlook, Bryan Simmons.

Benediction, S. R. Young.

Committee—Mrs. Sam Trim, C. P. Coen, R. B. Greenlee.

COUNTY REVIVAL

Columbia and Marion county has just closed a most gracious ten days evangelistic campaign. Dr. W. F. Powell of Nashville, Prof. E. O. Sellers of New Orleans, Prof. Drummond of Southwestern Seminary, Rev. Wade Smith of Clinton (these last two are Columbia men) and Pastor Cooper were the leaders, though every Protestant pastor in the county lined up and worked saving one who is past 80 years of

age. In all but name it was a union meeting.

Services were held afternoons and evenings on the High School campus and during the day at various points about the county.

The activity of all was remarkable. There were three choirs of about 275 singers, an orchestra and plenty of fine singing. Dr. Powell is a remarkably strong evangelistic preacher, one of the very best, and his methods are above criticism.

The tabulated results are 104 for baptism and about 50 by letter and restoration to the Columbia church; 114 professions about the county, and a score or more uniting with the M. E. and Presbyterian churches.

Pastor Cooper is to begin his work at Blue Mountain October first and leaves at Columbia a most important and strategic opportunities, one with wonderful possibilities.

SEMINARY HILL, TEXAS

I have just closed out two meetings with my churches and will say they were very spiritual. I have two half time churches about 20 and 30 miles from Ft. Worth, and I think these are the finest people I ever met with. The churches asked me to do my own preaching during the meetings and gave me the privilege to get a singer from the Seminary. One of the meetings began the third Sunday in July and ran for two weeks. I never have seen such power manifested as I saw during the meeting. It was an inspiration to any one to be there during the prayer meeting hour and hear the young people talk and pray. We had 40 additions to the church, 34 by baptism. I have been pastor of this country church about 20 months and we have received 101 into the church during this time, about 80 of these by baptism.

Our other meeting began the fifth Sunday in July and ran for 10 days. We had 10 additions to the church and 8 by baptism. The church was brought close together. I surely love my people, and we are trying to build a new church at one of my places, and they raised \$1,000.00 at the close of the meeting for the building. I like Texas and this great Seminary here at Ft. Worth.

I leave for Mississippi Friday, August 10th, to be in three meetings in Calhoun county, after which I will return to the Seminary for one more year's schooling.

Blessings on the Record and its readers.

W. C. STEWART,
Seminary Hill, Texas.

COLUMBIA HAS A GREAT REVIVAL

One hundred and fifty united with the Baptist church at Columbia as a result of the fifth annual county-wide revival in Marion county August 26th to September 4th, under the auspices of the Columbia church. One hundred and three of that number were on profession of faith and the other by letter or statement. More than twenty joined the Methodist church and a large number volunteered for special service.

(Continued on page 15)

IN MEMORIAM**Onnie B. Buckley**

Little Onnie B. Buckley fell asleep in Jesus June 5, 1923. She was three years old and a very sweet spirited child. Her going was indeed sad to her loved ones, but precious in the sight of God. She leaves two little sisters and a mother and father to mourn her going. We extend to them our heartfelt sympathy. The little body rests in the Bethlehem church cemetery until it shall come forth clothed in the immortal glory of Christ. Her spirit waits with Jesus the coming of her loved ones here below.

N. J. LEE.

In Memoriam

On March 20, the soul of Mrs. W. I. Allen went back to the Master who had left it here for thirty-seven years of beautiful service. All that was mortal was tenderly laid to rest in the cemetery at Cliftonville, near Brooksville, beneath a mound of flowers which were tokens of love and sympathy and symbols of the good deeds done and the kind words spoken during her life.

Annette Rife was converted at Blue Mountain in 1907 and united with the Baptist church there, where she was attending college. Later she was married to Rev. W. I. Allen, to whom she was a true helpmate in every sense of the word. She realized that no higher honor could be conferred upon a woman than to be the wife of a minister of the gospel. Therefore, she donned the whole armor of God and entered upon her work courageously, ever ready for any sacrifice or self-denial that might be required of her.

With her the old fashioned hospitality was a grace which adorned her as beautifully as it did Mary of old who sat at the Master's feet. Not only did the weary preacher find a haven of rest but all others who stopped awhile there felt the sincerity and genuine hospitality of that home.

To her, motherhood was woman's most divine mission. Feeling that her children were God-given, she entered unflinchingly and with pleasure upon the task of trying to rear them for His glory. Judson, Lowrey, Charles and infant Annette can never know what they have lost. We can not now understand why she was not permitted to finish the work she had so nobly begun.

Mrs. Allen's greatest desire was to be a soul-winner for Jesus.

Her favorite song was "Higher Ground". This she tried to sing just before the Angel came for her.

One of her favorite verses was, "The Lord is my Shepherd". It is no wonder then that, when she came to the valley of the shadow of death, she found no dark shadow at all. She went joyously, for it had been permitted her to look beyond and see the glories awaiting her there. The Shepherd, with his rod and staff, tenderly guided her home.

Those of us who knew her best loved her most. We are indeed bereft! Nevertheless, the memory of

RIAM

ckley

ckley fell asleep
23. She was
a very sweet
ing was indeed
s, but precious
She leaves two
ther and father
We extend to
ympathy. The
the Bethlehem
it shall come
mmortal glory
it waits with
her loved ones

N. J. LEE.

am

oul of Mrs. W.
to the Master
or thirty-seven
vice. All that
rly laid to rest
iftonville, near
a mound of
okens of love
ymbols of the
the kind words
e.

converted at
07 and united
ch there, where
college. Later
v. W. I. Allen,
true helpmate
e word. She
her honor could
voman than to
ter of the gos-
donned the
and entered
ageously, ever
e or self-denial
d of her.

ashioned hospi-
which adorned
it did Mary of
Master's feet.
eary preacher
but all others
there felt the
hospitality of

was woman's
Feeling that
-given, she en-
with pleas-
trying to rear
Judson, Low-
at Annette can
have lost. We
and why she
inish the work
un.

st desire was
or Jesus.

was "Higher
tried to sing
came for her.
e verses was,
pherd". It is
when she came
adow of death,
ow at all. She
had been per-
yond and see
er there. The
od and staff,
me.

new her best
are indeed be-
ne memory of

this sweet life should encourage us
to strive the harder to work for the
One whom she honored and to con-
secrate our services the more to Him
who has only gathered one more
jewel for his casket.

W. M. U. OF SECOND BAPTIST CHURCH

Mrs. W. H. Smith,
Mrs. J. T. Robinson,
Mrs. J. F. Sansing,
Mrs. W. R. T. Jewel, Pres.

Obituary

Whereas, God in His infinite mer-
cy has seen fit to remove from us
our co-workers, Mrs. Vernie Cleve-
land and Mrs. Cora Bynum; be it
resolved,

First, that we bow submissively to
His will.

Second, that we extend our sym-
pathy to the bereaved ones.

Third, that we send a copy of
these resolutions to The Baptist
Record and The Union Appeal.

W. M. S. OF UNION BAPTIST CHURCH

(Continued from page 14.)

The principal services were held
out of doors on the high school cam-
pus, at four o'clock in the afternoon
and at seven-thirty at night. Other
services were conducted in different
parts of the county in school houses,
at mills, and on the streets. There
were many professions of faith at
the services outside of Columbia.

Pastor Cooper was assisted by Dr.
W. F. Powell of the First Baptist
church of Nashville, Prof. E. O. Sel-
lers of the Baptist Bible Institute of
New Orleans, Rev. Wade Smith of
Clinton, Rev. Rodney Branton of Co-
lumbia, and the writer. Dr. Powell
did the preaching at the principal
services and Prof. Sellers led the
music. The other helpers conducted
prayer meetings, preached at other
services and did personal work.

The meeting had been well planned
by the local workers under the direc-
tion of the pastor, Miss Jennie Watts
and other leaders. A canvass had
been taken and the possibilities for
membership ascertained. The town
was divided into districts and a num-
ber of personal workers assigned to
each district. These workers went
into the homes and places of busi-
ness and did faithful work.

Dr. Powell's sermons were full of
interest and power and the people
of Columbia were greatly pleased
with him. They were also pleased
with the splendid leadership of music
by Prof. Sellers. There were large
crowds at all the services, many
coming from all parts of the county
and from outside the county. All
seemed to be deeply interested and
for several days the meeting was
the principal topic of conversation.
Dr. Powell said it was the greatest
revival he had ever seen.

The Columbia church is to be con-
gratulated on having revivals for
five years in succession that have
in a large measure reached the en-
tire county but which have not in
any way interfered with meetings in
other churches.

It has been a joy to me to be in
Mississippi again for a few days and
return to my work at the South-
western Seminary with renewed in-
terest and inspiration.

N. R. DRUMMOND.

EBENEZER

We have just closed a great re-
vival at Ebenezer church, Newton
county, near Lawrence, Miss.

it commenced the third Saturday
in August and closed Friday follow-
ing.

We sure had a good meeting. The
best revival we have had in about
twenty years. There were 24 addi-
tions to the church, 9 by letter and
15 baptized; all of whom we think
will make good.

Brother W. B. Mott and Brother
Clyde Bufkin did the preaching. Two
mighty good preachers. Our pastor,
Brother R. K. Cleveland, could not
be with us on account of getting
hurt falling from a wagon about six
weeks ago.

We had large congregations and
extra good order.

We had Bible study every morning
that was good for everybody. And
prayer services twice a day. Some
of our good members prayed in pub-
lic that had never made a public
prayer before. We thank God for
them and hope they will continue.

A MEMBER.

CONCORD MEETING

Our meeting at Concord, Yazoo
county, beginning the third Sunday
in August, closed the following Sun-
day, Rev. A. C. Parker, our pastor,
doing the preaching.

Brother Parker came to this
church in March of this year, and he
has a hold on the people that but
few preachers are able to get in so
short a time. The preaching was
sound, forcible and inspiring, every-
body enjoying it to the limit. The
church was very much revived, a bet-
ter spiritual condition existing now
than before the meeting, and we feel
that the entire community has been
greatly helped.

The congregations were large
each day. Those who attended this
meeting say that they have never
heard better gospel preaching than
we had this time and the common
expressions were, "This is the best
meeting we were ever in."

There were thirty-four additions,
twenty-five by confession and bap-
tism, seven by letter, two by res-
toration and two for forgiveness.

A B. Y. P. U. was organized and
we feel that it will be a success with
the help of our great pastor.

The members of Concord Baptist
church think they have one of the
very best preachers in the country
and we are looking forward for great
things under the leadership of this
good man.

CORNELIA MANOR.

OVER IN LOUISIANA

Dear old Mississippians, although
I have moved from you I still love
the good old Magnolia state and her
work just the same. I enjoy reading
the Record each week, and rejoice
to see so many good things accom-
plished throughout the state.

I find these a progressive people
in the Lord's work. Since my com-
ing to Sunny Hill we have organized
a Junior and a Senior B. Y. P. U.
and a Sunbeams. At the beginning
of our series of meetings it was my

pleasure to deliver twenty diplomas
for our Senior B. Y. P. U. study
class and several diplomas and seals
for our W. M. U. ladies. During
this meetng it was a great respon-
sibility but my privilege to do the
preaching. The Lord added 18 to
the church and 3 at our next service.

I also have a very appreciative
people at Angie, La., to work with
for half time. Our meeting began
there on the first Sunday in August.
Brother B. E. Massey, pastor of Al-
giers, did the preaching in his usual
plain, simple yet forceful manner.
Brother Massey is an earnest, con-
scientious, congenial, soul-loving man
to work with. We had a good work-
ing church people, who had made
some heart preparation for the meet-
ing. In reality the revival began
before the series of meetings. Sev-
eral conversions, and the Lord con-
tinued to add to the church begin-
ning at the first service and con-
tinuing through the week, closing
Friday with 51 additions. It has
been my profound pleasure to work
with these people only since January,
1923. We have received 65 members
up to date, 50 for baptism. These
people believe in organizing their
forces for work. Since my coming
we have organized a Junior and
Senior B. Y. P. U., a Sunbeams, a
Cradle Roll, and other classes in our
Sunday School. Our attendance has
almost doubled. All of which makes
the pastor's heart glad.

We crave the earnest prayers of
all Christians for a continual pro-
gressive spirit in Christ's Kingdom
work.

D. W. BISHOP.

An exchange says: "Why, oh why,
is a bald-headed man always the
target for so-called humorous re-
marks? The other day I was en-
tertaining several out of town
friends at the hotel dinner. My
guests like myself, were men of mid-
dle age, inclined to baldness. We
had given our orders, which included
pork and beans, but when they came
the beans were unappetizingly cold.
I called the maid and said to her,
'Waitress, our beans are cold!' With
a toss of her saucy head, she said,
so that all around her could hear:
'Well, put on your hats!'"



Keep Mosquitoes Away

Heal their stings, insect bites, sunburn, scalds, skin eruptions and other skin in-
juries with
Mackie's Pure Pine Oil
Soothing, pleasant, healing. Insect's worst enemy—Man's best friend.
If your dealer does not keep it send 33¢ for full size bottle to
MACKIE PINE OIL SPECIALTY COMPANY, Inc., COVINGTON, LOUISIANA.



HOOT MON!

Raise funds for your Christian
endeavor, Sunday School or other
church Societies, selling delicious
Scotmints. Six flavors—Peppermint,
Yeast, Wintergreen, Clove, Cinnamon
and Licorice. Sell for 5c.
Everybody has a nickel and every-
body likes Scotmints.

NO CAPITAL REQUIRED

We extend you 30 days' credit,
ship in any quantity and any as-
ortment of flavors.

	For 320 Pkgs.	For 500 Pkgs.	For 1000 Pkgs.	For 2000 Pkgs.
Sells For	\$16.00	\$25.00	\$50.00	\$100.00
Costs You	9.00	18.50	26.00	48.00
Your Profit	\$7.00	\$11.50	\$24.00	\$52.00

SCOTMINTS CO., Inc., Desk R-3, Jersey
City, N. J.

Doctor: "Ah, your cough is much
better today."

Patient: "Yes, I have practiced it
all night."

N. W. OVERSTREET

Architect

Special attention to churches

Jackson, Mississippi

J. P. WALL, M.D.

PRACTICE LIMITED TO
SURGERY

Jackson, Mississippi

This ad is worth 10c to you if
mailed with an order for Kodak fin-
ishing.

Prints 3 to 6c each.

HAMMOND,

P. O. Box 650,

Meridian, Miss.

One day mail order service.

RESOURCES

\$6,551,376.25

The continued growth of
this bank is but an evidence
that its safe and conserva-
tive management has won
the confidence of the people.
It has more than ten thou-
sand customers, many from
other states, and large
numbers from other coun-
ties in Mississippi. Why
not deposit a part of your
funds with us?

The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

It is a mark of distinction to be a reader
of this paper. Don't fail to let our
advertisers know it. When an-
swering their ads, men-
tion this paper.

Clip or Copy and Mail
NOW

Scotmints Co., Inc.,

Desk R3, Jersey City, N. J.

Send _____ packages of
Scotmints—Following assort-
ment:

- - Peppermint
- - Yeast
- - Wintergreen
- - Licorice
- - Cinnamon
- - Clove

Name _____

Address _____

Church _____

"Sell What Thou Hast and Give"

A Practical Plan for the Country Churches

Meeting the Present Emergency

IT CAN BE DONE

Arrangements will be made with one or more merchants in every town to handle the produce, such as corn, peas, peanuts, syrup, oats, hay, cotton seed, chickens, eggs, butter, etc.

The members of each country church on some given day in October will bring to some central place their contributions of these various commodities. The church will have a committee appointed to receive and handle the produce, take it to the merchant, sell it and send the proceeds to R. B. Gunter, Corresponding Secretary, Jackson, Miss.

The committee will keep a complete list of the names of all contributors of produce, the nature and quantity of the contribution, and each contributor will be credited on the church books for just what his contribution brings when sold.

HOW TO DO IT

Let the pastors bring the matter at once to the attention of the churches, get them interested, get their sympathy, get them to begin the planning and work the plan.

Appoint a wise committee in the church to complete all the arrangements for gathering and marketing the produce. Different sections of the state will find different commodities available for this purpose.

WHY DO IT?

To supplement the Cash contributions which will be made by the churches during October. In some communities the cotton crop is short. The people will have to make a sacrifice—**SELL WHAT THEY HAVE AND GIVE**—or the Lord's work will suffer. For just one month, let every church establish a "STOREHOUSE" where the people may bring the "TITHE OF THE LAND." God has promised his blessing.

This plan has been submitted to Wholesale and Retail Produce Dealers, to Bankers and others for their criticism. They all say it is practical and will work.

With all our hearts we appeal to the pastors and churches to work out this plan, along with their most earnest effort to collect cash. Help save the Lord's work from embarrassment.

The Organizer in every association, and other members of his committee, will render every assistance possible in this movement. Watch for further announcements.

BAPTIST CONVENTION BOARD,

Jackson, Miss.

R. B. GUNTER
Corresponding Secretary

N. T. TULL
Budget-Stewardship Director

OLD SE
VOLUME

Broth
received
will so

The
their fi
stitution
will hav
the we

Oklal
solini f
istration
and un
with so

The
ready
scription
doesn't
ish it u

Pasto
his met
receive
church
Jones

Broth
Port G
was pa
ing at
state a

The
which
for the
ing at
They a
Wednes

Some
inating
appoint
that th
ately t
consider
for bo
for exa
on thei
great c
uating
man at
and sel
allows
tions"

The
ring so
from h
tember
enterin
and th
Pope s
he gav
proced
Catholi
honor
it is a
person
ing to
and Je
official
with r
what d